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# THE Herald of Truth,

A Religious Monthly Paper,

DEVOTED TO THE

Exposition of Gospel Truth, and Promotion of  
Practical Piety.

EDITED BY JOHN F. FUNK.

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VOLUME V.

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"And Jesus came and spake unto them, saying: All power is  
given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the  
name of the Father, and the Son, and the Holy Ghost:

Teaching them to observe all things whatsoever I have com-  
manded you: and, lo, I am with you always, unto the  
end of the world. Amen." Matt. 28: 18-20

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ELKHART, IND.

JOHN F. FUNK, PUBLISHER AND PROPRIETOR.

1888

TO VOLUME V.

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# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

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## The Creed.

BY REV. E. H. HOPPEHINS.

Faith! 'tis a precious grace  
Where'er it is bestowed;  
It boasts of a celestial birth,  
And is the gift of God.

The following illustrations and proofs of the articles of this most ancient and worthy of all the symbols of christian faith, we have copied and arranged from an old German Bible, for the interest and benefit of the youthful readers of the "Guardian." From it they will easily perceive, that, in receiving this precious relic of the faith of the apostolic and primitive christian church, they have not followed the cunningly devised fables, but the substance; yea, the very pith and marrow of the word of God itself. May it ever save him from falling into a thousand dangerous and pernicious errors and heresies, which lie along the path on every side. May a living interest in it sustain him through life, comfort and support him in the hour of death, and at last land him safely upon Canaan's fair and blissful shores; where faith shall end in the blessed fruition of the things we now believe. The reader will perceive that the articles of the Creed stand supported on the one side by proofs drawn from the Old Testament, and on the other from the New.

The just shall live by his faith. Hab. 2:4.

Hear, O Israel; the Lord our God is one Lord. Deut. 6:4

He shall cry unto me, Thou art my Father. Psa. 89:26.  
I am the Almighty God. Gen. 17:1.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. Psa. 33:6.

Behold thy King cometh unto thee; he is just and having salvation. Zech. 9:9.

I believe

in

GOD,

the

FATHER

ALMIGHTY,

MAKER

of Heaven and

EARTH,

and in

JESUS

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 4:5.  
But to us there is but one God. 1 Cor. 8:6.

Call no man your father on earth; for one is your Father which is in heaven. Matt. 23:9.

The Lord Almighty. 2 Cor. 6:18.

For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, etc. Cor. 1:16.

Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1:21.

Seventy weeks are determined upon thy people to anoint the Most Holy. Dan. 9:24.  
The Lord hath said unto me, Thou art my son; this day have I begotten thee. Psa. 2:7.  
The Lord hath said unto me, Thou art my Son. Psa. 2:7.  
The Lord our righteousness. Jer. 23:6.  
Behold, a virgin shall conceive, and bear a son. Isa. 7:14.

A virgin shall conceive. Isa. 7:14.

Unto us a child is born, unto us a son is given. Isa. 9:6.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement was laid upon him, and with his stripes we are healed. Isa. 53:5.

The rulers take counsel together against the Lord and against his anointed Psa. 2:2.

They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. Psa. 22:17.

And after threescore and two weeks shall Messiah be cut off, but not for himself. Dan. 9:26.

And he made his grave with the wicked. Isa. 53:9.

CHRIST,

His only

begotten

SON,

our

LORD,

who was

conceived of

the

HOLY

GHOST,

born of the

virgin

MARY,

suffered

under

PONTIUS

PILATE,

was crucified,

died,

and

was buried,

God even thy God hath anointed thee with the oil of gladness above thy fellows. Heb. 1:9.  
And we beheld his glory, the glory, as of the only begotten of the Father. John 1:14.  
Thou art the Christ, the Son of the living God. Matt. 16:16.  
My Lord and my God. John 20:28.  
And behold, thou shalt conceive in thy womb, and bring forth a son. Luke 1:31.  
The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Luke 1:35.

And when they were come into the house, they saw the young child with Mary his mother. Matt. 2:11.

About the ninth hour, Jesus cried with a loud voice, My God, my God, why hast thou forsaken me? Matt. 27:46.

Then Pilate therefore took Jesus, and scourged him. John 19:1.

And when they came to a place called Calvary, they crucified him. Luke 23:33.

But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Rom. 5:8.

Now, in the place where he was crucified there was a garden, and in the garden a new sepulchre, there they laid Jesus. John 19:41-42.



For, thou wilt not leave my soul in hell. Psa. 16: 10.

And after two days will he revive us; in the third day will he raise us up. Hos. 6: 2.

Thou hast ascended on high. Psa. 68: 18.

The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. Psa. 110: 1.

He cometh to judge the earth; he will judge the world with righteousness. Psa. 96: 13.

For, God shall bring every word unto judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12: 14.

And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh. Joel 2: 28.

And they shall call them The holy people. Isa. 62: 12.

Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions. Psa. 2: 8.

Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone. Psa. 28: 16.

Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it.

And they shall be mine saith the Lord of hosts, in that day when I make up my jewels. Mal. 3: 16-17.

Blessed is he whose transgression is forgiven, whose sin is covered. Psa. 32: 1.

I will ransom them from the power of the grave; I will redeem them from death. Hos. 13: 14.

descended into hell.

The third day he rose again from the dead:

He ascended into

HEAVEN,

and sitteth at the right hand of GOD the FATHER ALMIGHTY,

from whence he shall come,

to judge the quick and the dead.

I believe in the

HOLY GHOST,

the holy

Christian

CHURCH,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

Now, that he ascended, what is it but that he also descended first into the lower parts of the earth? Eph. 4: 9.

He rose again the third day, according to the scriptures. 1 Cor. 15: 4.

And it came to pass, while he blessed them he was parted from them, and carried up into heaven. Luke 24: 51.

After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark 16: 19.

This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts. 1: 11.

We shall all stand before the judgment seat of Christ. Rom. 14: 10.

And the Holy Spirit descended in a bodily shape like a dove upon him. Luke 3: 22.

In whom all the building growth unto an holy temple in the Lord. Eph. 2: 21.

To the general assembly and church of the first born. Heb. 12: 23.

Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. Matt. 16: 18.

Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as you are called in one hope of your calling. Eph. 4: 3, 4.

To him gave all the people witness, that through his name whosoever believeth on him shall receive remission of sins. Acts 10: 43.

The hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good to the resurrection of life; and they that have done evil, to the resurrection of damnation. John 5: 28-29.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12: 2.

Blessed be the Lord God of Israel from everlasting and to everlasting. Amen. Psa. 41: 13.

and in life everlasting.

AMEN.

And I give unto them eternal life, and they shall never perish. John 10: 28.

All the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. 1: 20.

For the Herald of Truth.

### Life and Journeys of Jesus.

#### HIS BAPTISM BY JOHN, AND APPROVAL BY THE FATHER.

"And the very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. 1 Thessa. 5: 23. For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14.

When Jesus left his retired home at Nazareth to commence the duties of his ministry, John the Baptist, his forerunner had already appeared as a prophet of the Lord, and, in the wilderness of Judea and the country round about Jordan, was "preaching the baptism of repentance for the remission of sins." He was the son of Zacharias and Elizabeth, and was born about six months before Christ, but at what place is not stated in the Scriptures: "Hebron—eighteen miles south of Jerusalem, and Juttah a city not far from Hebron, both claim the honor of his birth place." Sacred history does not tell us how he spent the early part of his life, but from the account of the Evangelist it appears that he dwelt in the desert, or among the hills of eastern Judea, till the time of his public ministry, which he began when about thirty years of age.

"Being a priest by birth, and an austere Nazarite, in appearance and mode of life, he resembled in many respects the ancient Prophet Elijah, especially in the commonness of his clothing and the plainness of his food." His course of life and the doctrine of repentance which he preached, drew the attention of the people, and they came from all quarters to hear the word of God from his lips, and learn what he had to deliver, concerning the coming of the expected Messiah; as well as receive the baptism of repentance preparatory to the full revelation of grace in Christ." While John was thus faithfully laboring in his ministry, and enforcing the doctrine of repentance, because the kingdom of heaven was at hand, persons of all classes and professions came to him and, confessing their sins, were baptized in the river Jordan.

Among others, Jesus also came at this time from Galilee to Bethabara, a little river town, or place of ferry on the Jordan, to be baptized by John as an example of obedience to all divine enjoyments, and add a sanction to that ordinance, forever after appointed to be the initiating rite of Christianity—"Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." John, it appears, was at once satisfied, as it were, by a prophetic revelation, that Jesus was the Saviour of the world; for he declined to perform his request, and acknowledged his superiority by saying, "I have need to be baptized of thee, and thou comest to me?" Jesus replied in a short but full and expressive answer: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

This answer having removed the objections of John, he baptized the immaculate Jesus in the river Jordan in the presence of many people. When the ceremony was performed he went up straightway out of the water, praying earnestly to the Almighty Father: the heavens opened and a visible ray of glory descended in the form of a dove, and lighted upon him, and an audible voice proceed-

ing from the Holy Spirit pronounced these words, "This is my beloved Son in whom I am well pleased." "This voice," says a certain writer, "resembled not any human sound; but was loud and awful, like the thunders of heaven, in order to strike with reverence the surrounding multitude, and publicly declare the holy mission of the promised Messiah." See John 12: 29.

"In the Old Testament, the blessed Jesus was called the Son of God, but on this occasion was declared, by the Almighty himself, to be the long expected Deliverer of Israel. Thus, all who were present at this marvelous descent of the Holy Spirit, were fully convinced of the divine mission of our blessed Lord by an infallible testimony from above; this being the star that was to come out of Jacob, and the scepter that was to rise out of Israel; the *Shiloh* foretold by the Patriarch Jacob; the *Great Prophet*, by Moses; the *Holy One*, by David; the *Prince of Peace*, by Isaiah, and the *Son of Man*."

Jesus was infinite in power—boundless in resources, and full of incarnate wisdom; yet he prayed to consecrate the rite of his baptism, and thereby shows that we cannot acknowledge the cause of religion, or devote ourselves to the service of God without earnest prayer. By form and ceremony alone, we can never become Christians; the religion of Jesus does not consist in ceremonial rites and solemn services, but simply as Christ himself declares, I love to God, and love to our neighbor as to ourselves. Outward forms of acknowledgment, consecration, and devotion, have some importance, because Jesus observed them; but prayer alone can make them efficient and profitable.

We may hear the preaching of repentance, and feel the conviction of sin; but prayer alone can bring the ministry of pardon, and at the Mercy-Seat of God open the door of salvation, and enable us to obtain rest and peace for our troubled souls. The soul must hear John's call "Repent," before it can appreciate Christ's call "Come"—it must enter the vale of tears, and be softened by many sorrows, before it can be humble and penitent, meek and forgiving, and see through the misty clouds of this world's sinful atmosphere, the opened heaven, imparting the light of the Holy Spirit—as it receives our prayers, and pronounces upon us the words of acceptance and approval.

At the Jordan the perfect character of Jesus was revealed. It was there He declared it his purpose and aim to fulfill all righteousness." It was there the voice from heaven called Him the "Beloved Son," who was well pleasing to God in all his motives, words, and deeds. It was there that He stood forth as the representative of "all the law and prophets," and John, pointing the world to Jesus Christ, as an atoning Saviour, thus introduced Him to His public ministry: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. In every relation of life we should make it a fixed purpose to do something for the cause of Christ, and neglect no opportunity to "fulfill all righteousness;" for we can only by earnest prayer and a faithful discharge of duty, keep an open heaven over us, while seeking the Holy Spirit and the heavenly witness of Divine Fatherhood, love, and approval.

"As the earthly dove, sent out by Noah, found no resting place; but returned again to the ark upon which the salvation of the human race depended—so the heavenly dove, in all this world flooded with sin, found but one resting place—the pure Christ—on whom depended the salvation of mankind. A. K. F.

For the Herald of Truth.

### Watch and Pray.

In this world of temptation and trial, how greatly do we stand in need of our Saviour's admonition to watch and pray. He knew our weakness, and with what earnestness the wicked one would endeavor to lead us into sin. Thus in Ephesians, 6th chapter, from the 11th to the 18th verse, he commands us to guard against it, and to put on the whole armor of God, that ye may be able to stand against the wiles of the devil. If we would serve the Lord in this evil world,

we must depend on him for strength, as well as for instruction, and a merciful acceptance. Our enemies, indeed, are mighty, and we are without strength; but our Redeemer is Almighty, and in the power of his might, we may overcome all who would oppose our course. If we would put on and successfully use the whole armor of God, we must likewise pray always by the Spirit with great earnestness, and watch thereunto with perseverance.

Rest while we watch, and fear no snare,  
We fall into neglect of prayer;  
Or while we pray, and watch not, sin  
Creep like a subtle serpent in.

The Christian life may be compared to a warfare, and various are the methods which Satan, the enemy of our souls, employs to persuade us to enlist under his banner. It is then his greatest delight, when he can cause a follow of Christ to yield to temptations, and be a stumbling in the way of others' becoming his disciples. We frequently hear remarks made, by people of the world, of professing Christians, that they are a set of hypocrites, they attend church regularly on the sabbath day, but engage in all worldly pursuits during the week. We are sometimes pained at hearing such remarks made, and to such we would say, judge not; for we must all appear before the judgment seat of God, there to give an account of all the deeds done in the body, whether good or bad. It will make no difference then whether we were church members or not, if we have not been sincere in serving him here, and endeavoring to live in accordance with his will. Even as Christ was tempted by Satan, so also are his followers now. We should, then, be continually preparing, and arming for the battle, that we may be able to stand in the evil day of sharp temptation; and we shall find that a believing acquaintance with the word of God, that sword of the Spirit, will be more needful for us in our passage through the enemy's country, than even our ordinary ruin. The Lord may see good to permit the evil one to harass us grievously, and even to baffle us in some painful conflicts, that he may the more prove, humble, and sanctify us, and show the power of his grace in making us at length more than conquerors. But nothing so certainly forebodes a fall, in a professed disciple of Christ, as self-confidence connected with disregard to warnings, and contempt of danger. We may honestly mean what we profess, when we say like Peter, I am ready to go with thee to prison or to death (Luke 22:33), but it is not so easy to stand our ground in the hour of temptation; and unless we watch, and pray always, we may be drawn into those things during the course of the day, against which in the morning we had most fully and honestly resolved to forsake.

"Restraining prayer, we cease to fight;  
Prayer makes the Christian's armour bright;  
And Satan trembles when he sees  
The weakest sinner on his knees."

M. E. RESSLER.

For the Herald of Truth.

### "Choose Ye this day whom Ye will Serve."

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Josh. 24: 15.

By the grace of God, dear reader, I hope to present to you that which will be profitable and edifying to our never dying souls. Good and evil, life and death, are placed before us in this world, and we are permitted, we may, and are enjoined to choose for ourselves which we will have; "choose you this day whom ye will serve." If we choose life, we shall be forever happy; but if we choose the pleasures and vanities of the world, we shall be miserable through all eternity. They who choose the right and the good, in other words, those who choose to serve the Lord, are called the "light of the world," and "the salt of the earth." Branches of the true vine, they are the children

of God, heirs and co-heirs with Jesus Christ. They shall inherit with him his everlasting kingdom, where all is peace, and joy, and love. Their associates there shall be such as Abraham, Isaac, and Jacob, and all the holy prophets, and martyrs, and the holy angels, and they shall have palms of victory placed in their hands, and crowns of never fading glory upon their heads, and a new song shall be put in their mouths, even the song of Moses and the Lamb. And the best of all they shall see Jesus, and feast upon his smiles forever and ever.

O dear reader, is this not enough to induce us to try to spend our few remaining days in his service? Let us reflect for a moment on the suffering of Jesus on the cross, and all for our sakes. Should not the reflection of this make us feel willing to suffer for his sake also, if need be? Then, dear reader, let us try to live in accordance with his word, and to follow in his footsteps as nearly as possible; and when we come to die it shall be well with us.

Secondly, the wages of sin is death. Those who choose evil are doomed to eternal death. They will be banished from the presence of God forever, and will be cast into the lake that burneth with fire and brimstone, and their associates will be such as drunkards, thieves, murderers, liars, etc. There they will be, with the rich man, tormented throughout all eternity. O fellow mortals, you who have never yet begun to serve the Lord, let me entreat you to put it off no longer. Life is uncertain, now is the accepted time, now is the day of salvation; to-morrow may be too late. Search the scriptures, and you will find therein what is required of you. Again I say, "Choose you this day whom ye will serve." But, my prayer is, that with Joshua, you will decide to serve the Lord. May the rich grace of God be with us all now and evermore. Amen.

Bremen, O.

D. J. CROMER.

### Be Strong, My Brother.

Be strong, my dearest brother,  
In faith, and love, and truth;  
Stand firm, and be unshaken  
In all God's holy laws of love.

Oh, grow not faint nor weary,  
Though trials o'er thee come;  
Despair not, but be patient,  
Still trusting in thy God.

He'll not forsake nor leave thee  
In this, thy hour of grief;  
Hope on, he is still nigh thee,  
Though dark it may appear.

A. H.

### Ministerial Duties.

#### THE CULTIVATION OF KNOWLEDGE, PIETY, AND WISDOM REQUIRED AND EXEMPLIFIED.

But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house; open thy mouth, and eat that I give thee. Ezek. 2:8.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Matt. 10:16.

But we will give ourselves continually to prayer, and to the ministry of the word. Acts 6:4.

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know

this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. Acts 20:28-31.

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Rom. 2:21.

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. 1 Cor. 9:25-26.

Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe; as ye know how we exhorted and comforted and charged every one of you, as a father doth his children. 1 Thess. 2:10-11.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. 1 Tim. 4:12-16.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science falsely so called: which some professing have erred concerning the faith. 1 Tim. 6:20-21.

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. 2 Tim. 1:13.

Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 2 Tim. 2:3-4.

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. 2 Tim. 2:22-23.

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4:5-7.

In all things showing thyself a pattern of good works, in doctrine showing incorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Tit. 2:7-8. See Lev. 10:8, Num. 6:1, Ps. 31:4.

#### PREACHING FAITHFULLY AS "EMBASSADORS FOR CHRIST," REQUIRED AND EXEMPLIFIED.

They shall teach Jacob thy judgment and Israel thy law.—Deut. 33:10.

They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading. Neh. 8:8. Moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. Eccl. 12:9.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them. Jer. 1:17.

The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. Jer. 23:28.

Thus saith the Lord, Stand in the court of the Lord's, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word. Jer. 26:2.

Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive into thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy

people, and speak unto them. Thus saith the Lord God; whether they will hear, or whether they will forbear. Ezek. 3:10-11.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen. Matt. 28:19-20.

Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Acts 5:42.

And when they were come to him he said unto them, Ye know, from the first day I came into Asia, after what manner I have been with you at all seasons, \* \* \* and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. \* \* \* Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts 2:18-28.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. 1 Cor. 4:1-2.

Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 1 Cor. 9:16.

We are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ. 2 Cor. 2:17.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2 Cor. 4:1-2.

Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. 1:10.

Our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even as we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others. 1 Thess. 2:3-6.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Tim. 2:15). I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 Tim. 4:1-5.

Speak thou the things which become sound doctrine. Tit. 2:1. If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever, Amen. 1 Pet. 4:11.

See John 18:37, Acts 6:9-10, 9:29, 17:16-17, 19:8-10. Phil. 1:27, Jude 3.

#### DUTY TO BE PROPERLY OFFENSIVE.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast hooked him, take up, thou shalt find a piece of money; that take and give unto them for me and thee. Matt. 17:27.

But as it is written, to whom he was not spoken of, they shall see; and they that have not heard shall understand. Rom. 14:21.

Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I

became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. (1 Cor. 9:19-22). Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. (1 Cor. 10:32-33). Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, etc. (2 Cor. 6:3-4). The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those who oppose themselves. (2 Tim. 2:24).

#### DUTY NOT TO FEAR MAN—BOLDNESS EXEMPLIFIED.

But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. (Jer. 1:7-8). Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee saith the Lord, to deliver thee. (Jer. 1:17-19). Thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. (Ezek. 2:6). When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. \* \* \* And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. \* \* \* And, now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word. (Acts 4:13, 18-20, 29). And they were not able to resist the wisdom and the spirit by which he spake. (Acts 6:10). And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians. (Acts 9:29). Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. (Acts 18:9-10). And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. (Acts 19:8). With all boldness, as always, so now also Christ shall be magnified in my body whether it be by life, or by death. (Philip. 1:20).

See Deut. 31:6, Josh. 1:9, 1 Chron. 28:20, 2 Chron. 19:11, Ezra 10:2-5, Neh. 6:11, Ps. 27:14, and 31:24.

#### EXPOSING SINS AND REPROVING TRANSGRESSIONS REQUIRED AND EXEMPLIFIED.

And Samuel said unto Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee. (1 Sam. 13:13-14). And Nathan said to David, Thou art the man. (2 Sam. 12:7). And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that

ye have forsaken the commandments of the Lord, and thou hast followed Baalim. (1 Kings 18:17-18).

followed Baalim. (1 Kings 18:17-18).  
 Ahal said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord. (1 Kings 21:20). Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. (Is. 58:1) Son of man, cause Jerusalem to know her abominations. (Ezek. 16:2). But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin. (Mic. 3:8). Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. (Acts 2:23). Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels and have not kept it. (Acts 7:51-53). Them that sin rebuke before all, that others also may fear. (1 Tim. 5:20). Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (2 Tim. 4:2). There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. \* \* \* Wherefore rebuke them sharply, that they may be sound in the faith. Tit. 1:10-13.

DUTY TO DISTINGUISH SAINTS FROM SINNERS.

Therefore thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: I will make thee unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. (Jer. 15:19-20).

—Thou shalt ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. 3:18).

THE DUTIES OF PRAYING, WATCHING, AND VISITING, REQUIRED AND  
EXEMPLIFIED—NEGLIGENCE REPROVED.

As for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way. (1 Sam. 12:23)—Therefore thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. (Jer. 23:2)—Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? (Joel 2:17). I was hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. (Math. 25:42-43)—Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. (Acts 20:31)—God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. (Rom. 1:9)—For I am jealous over you with a godly jealousy. (2 Cor. 11:2).

Behold the third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved. (2 Cor. 12:14-15.) My little children, of whom I travail in birth again until Christ be formed in you, I desire to be with you now, and to change my voice; for I stand in doubt of you. (Gal. 4:19-20).—I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellow-

ship in the gospel from the first day until now.\*\*\*For God is my record, how greatly I long after you all in the bowels of Jesus Christ. (Phil.1:8-9). For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.\*\*\*Which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. (Col. 1:9-11-25).—Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of our God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hieropolis. (Col. 4:12-13)—Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.— But we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witness, and God also, how holily and justly and unblameably we behaved ourselves among you that believe as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you unto his kingdom and glory. (1 Thess. 2:6-12). For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we had not power, but to make ourselves an ensample unto you to follow us. (2 Thess. 3:7-10.)

ENTIRE DEVOTION TO THE CALLING REQUIRED AND EXEMPLIFIED.

He said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead; but thou go and preach the kingdom of God. (Luke 9:59-60) Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. (Acts 6:2-4) I determined not to know anything among you, save Jesus Christ, and him crucified. (1 Cor. 2:2.) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 1 Tim. 4:15.

## Children's Column.

For the Herald of Truth

### Self Control.

YOUNG FRIENDS:—King Solomon, as you know, was a wise man, and he uttered many wise thoughts to the people that were about him. Some of his sayings are preserved in the book of Proverbs; and among them are many rich treasures of wisdom. Some time ago in looking through these mines of wisdom and instruction, a rare gem arrested my attention. I picked it up and looked at it carefully for my own good; and I now present it to the young readers of the *Herald*. Here it is:

“He that hath no rule over his own spirit is like a city that is broken down, and without walls.”

What is it to have no rule over one's own spirit? I think it means, to be "*overcome of evil*," to be the slave of the evil that dwelleth in us.

Why do some boys and girls—and some larger people too—become angry about trifles? Why do they fret and scold? Why do they lie? Why do they use bad language? Why do they speak evil of others? Why do they judge others harshly? Why are they cruel to animals? Why are they so often cross, selfish, and unloving? *Is it not for want of proper control over their spirit?* An ugly and wicked passion, or a cruel and sensual desire gets the rule over them and under such influence they act shamefully and sinfully.

Between those who, with the help of God, rule themselves well and those who have *no rule over their own spirits*, are many who rule themselves by short fits. To-day when they feel well and nothing unusual crosses their path, they are patterns of kindness and patience! but to-morrow, if they should not feel so well, or if something trying should occur, then "*look out for a storm!*" A straw in their path will nittle them. Doubtless many of us are sorely beset, and often almost overcome by these weaknesses of poor human nature. But we must remember that a *child of God must crucify the flesh and be conformed to that heavenly nature whose fruit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."* Others govern themselves in one respect, but let the reins fall in another. Some such rule their temper, but the love of money overcomes them, and they are hard to their poor fellow-men, and are worldly-minded. Others are kind to their own circle of friends, but too distrustful and unkind in their dealings with others.

It may be that we all, in some degree, rule our spirits, but it is vain for us to try to rule ourselves so perfectly as Christians *must*, without the aid of God. We have a constant and most earnest struggle as long as we are in this world.

Solomon compares one who *"hath no rule over his own spirit"* to *"a city that is broken down and without walls."*

It is not pleasant to be about such a city; for there is no life in it. Its streets are silent and gloomy and forsaken. No loving voices there greet the car. Everywhere the ruins of what has been are still *might be*, meet the eye. So he that *hath no rule over his own spirit*,<sup>1</sup> is without true spiritual life; his soul is in ruins, but still there remain signs of its heavenly origin and of what it *might be*. A ruined and desolate city is indeed a sad sight; but a soul, a spark of immortal life, when it becomes the slave of the flesh, is a sight so sad that it might well draw tears of pity and sorrow from the hardest heart. Such a soul bears the sad marks of sin, and only the grace of Jesus can build it up, and restore it to divine life.

There are no good companions in a city that is broken down; nor is he that *"hath no rule over his own spirit"* a good companion. His passions and his temper will constantly overcome him, and lead him to excesses. There are dangers about such a city. Poisonous vines grow there, and thieves and robbers prow! about. So he who is compared with such a city, is a dangerous companion, because of his bad language, bitterness of temper, and violence in conduct.

"He that hath no rule over his own spirit is like a city that is broken down, and *without walls*." In the days of Solomon cities were surrounded by walls high and strong as a protection against thieves, robbers, and hostile armies. The watchmen of the city were stationed upon these walls; thus we read in Isaiah 62:6, "*I have set watchmen upon thy walls, O Jerusalem, which shall never sleep; their peace day nor night.*" Terrible evils come upon him who has no sentinel at the portals of his spirit, to watch and sound an alarm when evil thoughts and desires, wicked company, false doctrine, and worldly influences approach. Such an one is sure to go headlong into any error and excess that may tempt him; for "*he hath no rule over his own spirit.*" In the days of Solomon, "*a city without walls*" was open on all sides to enemies. He who fails to exercise a constant self control is just as open to evil influences. Enemies to peace of mind and the salvation of his guilt-laden, groaning soul will approach, some in the hideousness of error and sin, others, far more dangerous, will be disguised in the robes of angels, and how can he escape? Fleeing to the almighty arm of God for strength is the only way by which those who are caught and bound in the snares

of evil habits and sinful desires can avoid growing worse and worse, till endless woe shall roll in fiery billows over them. Oh! stop, ere the evil habits and the wicked desires which you cherish become as strong cords which you cannot break. Every lack of control in the tongue, the temper, the desires, and the actions, will only be harder to break off, the longer they are allowed to grow. **HOPE.**

### The Two Sunsets.

No bird-song floated down the hill,  
The tangled bank below was still;

No rustle from the birchen stem,  
No ripple from the water's hem.

The dusk of twilight round us grew,  
We felt the falling of the dew;

For, from us, ere the day was done,  
The wooded hills shut out the sun.

But, on the river's farther side  
We saw the hill-tops glorified;

A tender glow, exceeding fair,  
A dream of day, without its glare.

With us the damp, the chill, the gloom:  
With them the sunset's rosy bloom ;

While dark, through willowy vistas seem,  
The river rolled in shade between.

From out the darkness where we trod,  
We gazed upon those hills of God,

Whose light seemed not of moon or sun ;  
We spake not, but our thought was one.

We paused, as if from that bright shore  
Beekoned our dear ones gone before ;

And stilled our beating hearts to hear  
The voices lost to mortal ear!

Sudden our pathway turned from night;  
The hills swung open to the light;

Thro' their green gates the sunshine showed ;  
A long, slant splendor downward flowed.

Down glade, and glen, and bank it rolled ;  
It bridged the shaded stream with gold,

And, borne on piers of mist, allied  
The shadowy with the sunlit side !

"So," prayed we, "when our feet draw near  
The river dark with mortal fear,

"And the night cometh, chill with dew,  
O Father! let Thy light break through!"

“So let the hills of doubt divide,  
So bridge with faith the sunless tide !

“So let the eyes that fall on earth  
On Thy eternal hills look forth ;

“And in Thy beckoning angels, know  
The dear ones whom we loved below

JOHN G. WHITTIER.



## Herald of Truth.

We have determined hereafter to omit the names of persons sending death notices for publication in the "Herald of Truth." We do this in order to avoid unnecessary labor in properly arranging the notices according to the dates in which they occur. We however desire to have the writer's name always sent to us, so that we know from whom we have received them.

A minister was elected in the Church at Line Lexington, Bucks Co., Pa., on the 29th of October. The lot fell upon Bro. John M. Holdeman. May the Lord bless him in his responsible calling, and make him an instrument in his hands through which many souls may be brought from darkness to light and from the power of Satan to God.

We hope our friends and patrons will bear with us in our many imperfections and short-comings, as well as in our unsuccessful efforts to please all our readers. They will perhaps kindly bear in mind that an editor has a great variety of tastes to suit, many differences of opinion to harmonize, and if he makes mistakes he must console himself with the thought that "to err is human; to forgive, divine."

With the opening year, we hope all our old subscribers, as well as many new ones, will again send in their names as helpers to sustain the "Herald of Truth." We also trust all will feel an interest in the matter, and endeavor to extend its circulation among their friends and neighbors. On our part, we shall try to do all in our power, to make it worthy of the patronage which we receive.

## New Year's Greeting.

Once more it is our privilege to send forth our New Year's greeting to the readers of the "Herald of Truth." For four years has our paper made its monthly visits in the households of many. By the blessing of God, it shall continue to do so also through the coming year. It is our sincere desire that this year which we have just commenced may be a happy year to all; that the saints may enjoy abundantly the love of God, be strong in faith, earnest in prayer, zealous in good works; that sinners may be brought to a knowledge of their sins, turn from their evil ways, and learn to serve the Lord in all sincerity and truth; that love, union, harmony, and peace may prevail among all the children of God; that the gospel may be preached in its purity among all the children of men; and that the knowledge of the truth, as it is in Jesus Christ, the glad tidings of salvation, may be spread abroad, until the whole earth shall rejoice together in one triumphant song of love to God, and the world shall raise the sweet anthem, "Glory to God in the highest, and on earth peace, good will to man." And at last may we all meet together in peace at the right hand of our righteous Judge, and hear the welcome plaudit, *Well done, good and faithful servant, enter thou into the joys of thy Lord.*

The year has begun, and as day by day passes over us, we rejoice in the blessings it brings, and mourn over the sorrows and trials it leaves us. But whether joy or sorrow, whether prosperity or adversity, whether gladness of heart or sore trials, be our lot, let us not forget, that "all things work together for good to them that love God;" and that, *whatsoever betide*, the hand of the Lord is in it, and not one hair of our head shall perish without our heavenly Father's notice. Therefore, let us take courage, and be strong and faithful, and falter not. The crown and the robe and the palm of victory shall be to him that endureth to the end.

Let us all be active, and watch, and pray, that we may not be overtaken by sin and temptation; and let us also endeavor faithfully to perform our duties, whatever they may be.

Remember, fellow-laborer in the vineyard of the Lord, minister of the most High God, preacher of the gospel of Jesus Christ, that you have been called to a high and holy service; that a great responsibility rests upon you; and that you above all others need to watch, and pray, and trust in God, and search the Scriptures, and meditate upon their truths, in order that you may be able to preach the word, to exhort, admonish, warn, reprove, and rebuke—to lead sinners to God, to build up the church, and not break down what another hath builded—that you may be able to lead a pure, a holy, and godly life; that you may be able to let your light shine, and illuminate the darkness of earth all around your pathway with *light divine*, with light reflected from that Light of lights which "lighteth every man that cometh into the world." Fellow-laborer, the time is short, the work is great; therefore, be in earnest, be zealous; labor on faithfully; be not an idler in the vineyard of the Lord; work, while the day lasts; gather sheaves for the harvest time; do not bury your talent in the earth; use it for your own and your neighbor's salvation. Do not allow yourself to be overcharged with the cares of this world; but be rather overcharged with the things which belong to the kingdom of God. Watch over the flock as over God's heritage, lead them gently on as a shepherd leadeth his flock. Let them freely drink from the pure fountain of the word of God, that their souls may be strengthened, the kingdom of God extended and sinners saved.

Fellow-members of Christ's body, pilgrims and travelers to a long eternity, brethren and sisters in the Lord, you also should feel the great and responsible duties God has given you to perform. The Christian's work is not done when he has repented of his sins, found forgiveness and acceptance, been baptized, received into the Church, and partaken of the sacred emblems of the Lord's Supper. No: this is only the beginning of the work. Blessed are ye, if ye have come thus far and entered into the fold; but ye must not presume that it is your privilege now to lay aside the safeguards of the Christian's life, and rest. We must work out our salvation with fear and trembling. Therefore, let me admonish you, do not stand idle; cease not to watch and pray; put on the whole armor of God, and go forward. You can do much for Christ, if you will. You can warn, reprove, rebuke; you can encourage and strengthen your fellow travelers. A cup of cold water given with the right spirit, shall have a blessed reward. You can exercise yourself in these Christian graces which add so much to the life of the follower of the meek and lowly Jesus, and which are required of every one who will enter into the Kingdom of Heaven, those blessed fruits of the Spirit which are produced in the life of every true believer; namely,

## Correspondence.

## From Virginia.

Having received letters from different parts of the North and West, asking for information about our section of country, the price of land, etc., I will give a short account in reference to the same, for the benefit of those interested. We are living in a beautiful valley, between the South and the North Mountain. The land is somewhat rolling and abounds in limestone rock in most places. The soil is generally good and adapted to various kinds of grain, such as wheat, rye, oats, barley, corn, etc. It is a great country for fruit, such as apples, peaches, pears, sweet and sour cherries, etc. The climate is healthy, probably as healthy as any place in the United States. The markets are good and there is a railroad running through here to Richmond and Baltimore. Lands rate at from fifteen to sixty dollars per acre, according to quality, location and improvements. The people are quiet and peaceable. There is a great deal of land for sale, and persons wishing homes in a healthy country can have an opportunity of obtaining them here. The water is good, and in most places lies near the surface of the ground. We would be glad to see our brethren come and settle among us and help to build up our church. We have here a peaceable little flock with three ministers and two deacons. Any one wishing to visit us will come by the way of Washington, Alexandria, and Gordonsville, thence to Waynesboro, and inquire for my place, which is about five miles north of Waynesboro. JACOB HILDEBRAND.

## From Pennsylvania.

On Thursday last, a bishop was chosen by lot in Jacob Kolb's district. There were seven persons nominated; namely, Jacob Landis, Josiah Clemmer, Isaac Clemmens, Henry S. Bower, John Allabaugh, Abel Harning, and Samuel Leatherman. The lot fell on Josiah Clemmer. A. BROTHER.

## Letter From Missouri.

[The following letter was addressed to Bro Daniel Brennenman, and will probably not be without interest to the readers of the *Herald of Truth*.]

DEAR BRO. BRENNEMAN:—I sent myself to inform you that we are all well at present, for which blessing we thank God our heavenly Father. We are here like a lost flock that has strayed away from the shepherd; but not without hope. We think Samaritan will come by here, and minister to our wants, and preach the Gospel to us; for Jesus Christ sent his apostles into all the world, to preach the gospel to every creature without respect to person.

There is a large field of labor open here, and we earnestly hope some one who is called of God, will come and minister to our spirit-

love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. You can visit the sick, relieve the wants of the needy, and in many ways aid those around you. The Christian will never be in need of opportunities to do good. You may be a father or mother. You have children to instruct, to educate, and bring up. Oh! be faithful in the work. They are given to you to mould and educate for eternity. Do not neglect them. Teach them faithfully and lead them the right way. Do not by your walk and conversation lead them in a course directly opposite to that in which they ought to go, as too many parents do.

To the sinner and unconverted I would also send greetings. A new year of grace has begun for you. The unfruitful tree has been left to stand another year. Should it not bear fruit this year it may be cut down, and destroyed. Therefore, let not this year go by, my unconverted friends. I entreat you in love. You have never-dying souls which are precious in the sight of God. Give heed to the offers of mercy, before it is forever too late. Come and welcome to Jesus. He is willing, and he is able, to save to the uttermost all that come to him, and call upon his name.

I must not forget a word of greeting to the many young friends who read the *Herald of Truth*. I shall probably have much to say to you during the coming year. At the present time, I will only remind you that I have not forgotten you, and exhort you to that which is good. Remember the commandments of God, and try to grow up to be useful in your day and generation, and to lead Christian lives, so that, when death comes, you may go to a blessed reward in that kingdom of peace and love, where you shall be happy forever.

Finally, may God bless us all during this year, and may we all be faithful in all things, so that, at the close of our lives, we may all rejoice in the remembrance of the year 1868.

## Marriage and Divorce.

We have received a large number of letters making inquiries and objections to the decision of the Virginia Conference in October last, in regard to divorce and marriage. Our readers will remember that the conference there decided "that for the same reason that a man is allowed to put away his wife he is allowed to marry again." This decision is based upon Matt. 19: 9., assuming that a man may put away his wife for the cause of fornication (and for this cause only) and after he has put her away for this cause, he will be free to marry another woman. The conference in Indiana adopted a conclusion which is in direct opposition to the conclusion of the conference in Virginia, as the reader may see by referring to the Nov. No. of the *Herald of Truth*, page 169.

They took a different view of the same Scripture, taking also with it the words of our Savior, Mark. 10: 12. and the words of the apostle Paul 1 Cor. 7: 10 and Rom. 7: 1—3.

Now here is a manifest difference in the views of the two Conferences, and we will not pretend to say whether the one or the other is right or wrong. There are good reasons to be set forth for each view of the matter. An article on this very subject appears in this number of the *Herald*. Another has been received too late for publication this month, but will appear in the next issue. Now the way to reconcile this difference of views, let us carefully and prayerfully consider the matter, and hear each other's views, and not be too ready to condemn the views of others without good Scriptural reasons. To discuss the matter candidly and kindly with due respect for the views of others, by reason and the Bible is the way to instruct the general reader, and enlighten the ignorant. Let every brother and sister reflect upon this matter, and search the Scriptures with care, that we may get the correct meaning of the word. Especially let the ministers take this point into consideration and at our next conferences the subject may be properly decided.

ual wants. There are now five families of our denomination here, and many other persons that are anxious to hear our doctrine preached, and to become better acquainted with our principles and doctrine. A non-resistant christianity is a strange thing to them. There could some good be done by preaching the gospel in its true light. Probably if you would come, and settle here, and preach the gospel to us, and minister to our spiritual wants, it might prove a blessing. We have here a good healthy country. Society is as good here as in any other new country in the West. People are quiet and good neighbors. The soil produces all the necessary productions that man needs for a comfortable living. Land is cheap—three to fifteen dollars per acre. After the completion of the S. W. Branch of the Pacific Railroad to this place, which will be in a short time; the land will increase greatly in value. This will also give us a good market for all our produce. There is here still a good chance for cheap homes. May the blessing of God remain with us all for ever and ever. Amen.

Long Lane, Mo.

HENRY E. REXRODE.

For the Herald of Truth.

### Blind Bartimeus.

Alas! what sadness fills the heart,  
What sorrow fills the mind,  
What grief do these sad words impart,  
"I'm blind, forever blind!"

And such a blindness who can know,  
As this blindness feel:  
I'm blind upon the brink of woe!  
Oh! is there none to heal?

Is there not one whose pitying eye  
Sees my distress and pain,  
Can, ere I thus must live and die,  
Restore to sight again?

Yea! there is one beholds thy pain,  
And pities thy distress,  
Who once upon the cross was slain,  
A suffering world to bless.

'Tis Christ, he now is passing by!  
For mercy cry aloud:  
He'll surely hear thy earnest cry;  
Cease not to cry aloud.

But hark! he calls thee; he has heard  
Thy loud and earnest grief:  
Arise, cast off thy sinful robe,  
Thy robe of unbelief.

And come, oh! come to him to-day,  
Come with a willing mind,  
Then with Bartimeus thou canst say,  
"Thank God, I'm no more blind!"

Rikhart, Ind., Sept. 8th, 1867.

MARY C. M. PONTIUS.

## Questions & Answers.

Is the practice of keeping the head covered during worship on funeral occasions consistent with the teaching of St. Paul in 1 Cor. 11:4, where he says, "Every man praying or prophesying, having his head covered, dishonoreth his head"?

### Ezekiel 1: 15.

Ezekiel 1:15. There appeared in the *Herald*, sometime ago, the question, what was signified by the vision of the prophet Ezekiel, as described by him; namely, he beheld four living creatures, and one wheel upon the earth by the living creatures, with his four faces; and their appearance and their work was as it were a wheel in the middle of a wheel; and their rings were full of eyes round about them four. This I understand to be a prophecy referring to the beginning of the gospel dispensation. First came the Son of God, preaching the gospel, which is more precious than any gem; then the gospel was written by four evangelists; thus being as a wheel in a wheel and full of eyes; because the gospel is the truth, illuminating every man that believes on it; as the Son of God himself says that he is the true Light, which lighteth every man that cometh into the world, and his words are spirit and life. First it came as it were one wheel and then as four going through the earth, teaching men to do right.

PRE. JOSEPH STRUCKEY.

### Matth. 19: 9.

In Volume 4, No. 9, of the *Herald of Truth* is proposed a question in reference to the words in Matth. 19: 9, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marryeth her which is put away doth commit adultery." It appears, in the foregoing part of this chapter, that the Pharisees questioned our Lord and Master, tempting him, probably to catch him teaching doctrine contrary to their law; but he in his infinite wisdom gave them an answer allowing them to put away their wives for fornication's sake only. And it seems to me he did not tolerate marrying again, because he says, "Whoso marryeth her which is put away doth commit adultery. Now it appears to be evident that if the person marrying her that is divorced commits adultery, certainly the one that has the divorce is in adultery. This appears to agree with John the Baptist's doctrine (Mark 6: 18). "For John had said unto Herod, It is not lawful for thee to have thy brother's wife." Now Herod was yet under the Mosaic dispensation, and it appears that the forerunner of Christ told him plainly, it was wrong for him to have her. Some might say, here is the difference: it was Philip his brother's wife: she was too nearly connected. But according to the Mosaic law, it was permitted to marry his brother's wife, when his brother was dead.—Deut. 25: 5. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her." This agrees with St. Mark 10: 2—12. In verses 10, 11 & 12, it is said, "And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." It appears, when our Lord spoke to those under the law, he did not speak in altogether so plain a style, as when he spoke to his disciples. Here he does not mention

fornication, but forbids marrying again. This also agrees with the apostle's doctrine, when he speaks to his Corinthian brethren (1 Cor. 7: 10), saying, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but, and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." And in his letter to his Roman brethren (chap. 7: 1—3), he says, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over the man as long as he liveth? For the woman which hath a husband is bound by the law to her husband as long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she is married to another man." Now, dear brethren, are we yet under the law, or are we under grace? If under the law, we can get divorces, and get married again; but if under grace, it is strictly forbidden, as we all can see, if we search the Scriptures. I have written this for no other reason than for the sake of our Lord's gospel and the love of his church militant here below. Now, if my views do not agree with Holy Writ, I pray some able writer to take up this Scripture and set it forth in its true light, and I will willingly yield any erroneous views I may have for better ones, as I always feel my weakness and need of instruction.

Wakarusa, Ind.

JOSEPH HOLDEMAN

### The Pleasures of Religion.

(ADDRESSED PARTICULARLY TO YOUTH.)

PROV. 3: 17.—Her ways are ways of pleasantness, and all her paths are peace.

It is a maxim admitted by all the world, that "every one is drawn by pleasure." But it is the misery of our fallen nature, that we are not drawn so much by the *best* pleasures, as by the *worst*; that the pleasures we generally prefer, end in pain; and that the pleasures we commonly neglect, are such as would make us happy for ever. These are the pleasures of religion, called in our text, *the ways of wisdom*; by which we may understand the ways prescribed to us by Christ, who is WISDOM itself, and the pursuit of which is the true wisdom of man; for "the fear of the Lord, that is wisdom; and to depart from evil, that is understanding."

All men seek happiness; but few know where to find it. They may be compared to a number of seamen, sailing from different ports, in quest of a very rich and beautiful country, which they have heard much of, but never saw; and the greater part of whom set out without a map or a compass. Is it any wonder if few of them ever reach the desired spot? Just so it is with persons, who are eagerly desirous of pleasure: they are willing to take any pains, or run any risk for it; but they never seriously inquire what is true happiness; and how may we certainly acquire it? Now, if we will take Jesus Christ for our counselor, and "none teacheth like him," he will assure us that "his ways are ways of pleasantness, and all his paths are peace." Satan indeed says, that the ways of *sin* are pleasantness, so he told Eve. She believed him; and you know the consequence. But whom will you believe? the God of truth, or "the father of lies;" he that "cannot lie," or "he that deceiveth the whole world?" God's testimony is true; and it is confirmed by ten thousand witnesses. All the good men that ever lived will bear witness to the pleasures of religion; yea, the death-beds of wicked men are constrained to confess the same.

Let us now consider, What the pleasures of religion are, and we may rank them under the following heads:

- I. *The possession of Christian graces.*
- II. *The enjoyment of Christian privileges; and,*
- III. *The performance of Christian duties.*

I. The possession of *Christian graces* is a source of pleasure.

The great thing which distinguishes a real Christian from another man is, his having the Spirit. "If any man have not the Spirit of Christ, he is none of his;" and whoever has the Spirit, has the seal of God, and the earnest of heaven. "The water that I shall give him," said Christ, when speaking of the Spirit, "shall be in him, a well of water springing up unto everlasting life." Now, the Spirit of God is the author of a new and divine life in the soul of a believer. He is born of God. He is a new creature. Every grace is implanted in the soul; the exercise of which is natural, and pleasant to the new nature, as the due exercise of our senses is to the natural man.

*Knowledge*; the knowledge of God in Christ, is pleasant. It is to the soul, what the light of the sun is to the body. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." St. Paul, who was blessed with this knowledge, "counted all things but loss for the excellency of it;" and was so delighted with it, that "he determined to know nothing else."

*Faith* is a pleasant grace. It gives subsistence to things unseen. It realizes the world to come. It beholds Jesus, though invisible to the carnal eye. It sees him on the cross, and on the throne; and seeing him, it "rejoices with joy unspeakable and full of glory." This is the grace that receives promises; the "exceeding great and precious promises;" and derives infinite sweetness and satisfaction from them.

*Repentance* has its pleasures too—our Lord himself being judge. "Blessed are they that mourn, for they shall be comforted." If there be any thing in religion that *seems* unpleasant, it is this; and yet there is more satisfaction in the tears that are shed for our sin than there was pleasure in the commission of them. Besides, "he that sows in tears shall reap in joy;" and it is far better to smart for sin on earth, than to burn for it in hell.

*Hope* is certainly a pleasant grace. Hope is the cordial of life. The believer's hope is well founded. It is "a good hope, through grace;" not the hope of the hypocrite, which is a flash of light, followed by the blackness of eternal darkness. It is "a lively hope," that shall never make ashamed, for it is founded on Jesus, the rock of ages.

*Love* is undoubtedly pleasant—the Love of God. God, reconciled in Christ, is the proper object of the creature's love. All the misery that mortals ever know, is in consequence of forsaking God, and transferring their love to sin; nor can true happiness ever be known till the soul returns to God. The love of our neighbour too, affords unspeakable pleasure. There is no luxury upon earth equal to that of doing good. It resembles the happiness of God himself.

II. The enjoyment of *Christian privileges* is another spring of religious pleasure.

It is the Christian's privilege to have *peace with God*, through faith in the blood of Christ. Whoever, under a sense of his sin and misery, flies to the refuge of the Saviour's death, is gladly received, and freely pardoned. In the fountain of his blood, he is washed from all sin. In the righteousness of Jesus, he is justified from all accusations. He is no longer in a state of condemnation; he has "passed from death unto life." And what condition can equal this? If a number of prisoners were in jail under sentence of death, and one was brought out by the king's pardon, who would be thought happy? The pardoned man, though clothed with rags, or the criminals within, though clothed with purple, and faring sumptuously every day? The pardoned man, however poor, would be reckoned far happier than the condemned malefactor, however rich. And so in this case—"Blessed is he whose transgression is forgiven, whose sin is covered." A sense of this in the conscience, is the greatest happiness upon earth; it is "the peace that passeth all understanding."

And it is sad to think that the greater part of mankind live without this; and are deluding themselves with a *false* peace—for "there is no peace to the wicked," or none but guilty peace. O, how can wicked men enjoy themselves at all? If their eyes were open, they would be like *Belshazzar* at his impious feast; the hand writing upon the wall spelt all his mirth: So would it be with the ungodly man at the play-house, the card-table, the alehouse, or the dancing room; he would see SIN, WRATH, DEATH, JUDGMENT, and HELL

written as it were, in flaming letters on the wall; he would tremble with fear, and take no rest, till he obtained the blessed privilege, "peace with God," by the blood of Christ.

This holy calm sometimes swells into sacred Joy, yea, Joy unspeakable and full of glory; for the kingdom of God is not only "righteousness and peace," but, Joy in the Holy Ghost. What joy results to a believer from the consideration of the hell he has escaped, the pardon he has obtained, the grace he has received, and the glory which awaits him! Every thing that can contribute to human joy, and ten thousand times more, unite to make him a happy man. The contemplation of Christ alone is enough. What wonders of grace and glory meet in him. All that is great, noble, amiable, heavenly, is seen in Jesus. All power, wisdom, patience, grace, mercy, love and faithfulness are combined in him. "He is the chief among ten thousand, and altogether lovely." And when the believer can add, "This is my beloved, and this is my friend!" his joy is full. And well may that object create bliss in the heart, which is the heaven of heaven above; for we have no higher idea of celestial felicity, than that it consists in "being with Christ, and beholding his glory."

What a privilege is Adoption into the family of God! "To as many as have received Christ, he hath given power to become the Sons of God." And O, "what manner of love is this." Pardoned rebels taken into the house of God, into the arms of God, yea, into the heart of God! "I will be a FATHER unto you, and ye shall be my sons and daughters, saith the Lord Almighty. And this is not a formal title, or an empty name like many of those nominal honours which distinguish the sons of men; No. It is connected with freedom of access into a father's presence; holy boldness and familiarity as with a parent; a constant share of his tender love, gracious communications and providential bounty. He, who created and governs the world, bids us "cast all our cares upon him," unbosom all our sorrows, and commit all our concerns for time and eternity to his management, for "he careth for us." He promises never to forget us; to withhold no good thing from us; and to make all things work together for our good.

These are some of the believer's privileges in life. But religion never shows its real value more than in a dying hour. And then, nothing else avails. Wicked men, who have despised it all their lives, are forced at last, to have recourse to its forms; and in general, they who have lived without its power, are contented and cheated with its form when they die. They bear, however, a strong testimony to the excellency of religion; for commonly, "Men may live fools, but fools they cannot die." Like wretched Balaam, they wished "to die the death of the righteous," but most men die as they live. Yet, divine grace has wrought miracles of mercy at the eleventh hour.

But, O, the privilege of dying in the Lord. "Blessed are the dead which die in the Lord." Mark the end of the Christian: it is peace. The God whom he has feared, and loved, and served, will not forsake him now. The Saviour who died for him will support him in dying. Death has lost its sting; and blessed is the death of him that has an interest in the death of Christ.

III. The performance of Christian duties. Of these, Prayer is the first and chief. "Behold he prayeth!" was the first mark of Paul's conversion. And this is so pleasant to the Christian, that he cannot live without it. As well might a man live without breathing as a Christian without praying. He esteems it a blessed privilege to "call upon the Lord in the day of trouble," and to be graciously heard and delivered. He loves the Lord who heard the voice of the supplication, and determines to call upon him as long as he lives. The duty of Praise is also very pleasant. It is not only a comely but a pleasant thing to be thankful. "Is any man merry," saith St. James, "let him sing Psalms." Singing the praise of God with the heart, is a delightful service, akin to the joys of heaven. Reading and Hearing the word of God, is also exceedingly pleasant. As new born babes desire milk, so new born souls desire the sincere milk of the word, that they may grow thereby. "The law of thy mouth," said David, "is better to me than thousands of gold and silver. How sweet are thy words to my taste, yea sweeter than

honey to my palate! They are more to me than my necessary food. Yes, whoever is born of God, loves the word; and whoever dislikes it, cavils at it, neglects it, has a sure evidence of being in a carnal state. The Lord's day, and the public ordinance of God's house, are very pleasant to a believer. From his very soul, he calls the Sabbath "a delight, holy of the Lord, and honourable." He esteems "a day in his courts better than a thousand;" he is "glad when it is said, Let us go up to the house of the Lord, and he will teach us his ways, and we will walk in his paths." O, if poor carnal sinners knew the pleasures of the godly in the worship of their Lord, they would be ashamed of their poor, mean, idle, worldly amusements, and gladly forsake them for the more solid, refined, and heavenly joys of the children of God. These are but a small part of the Christian's pleasures. We might add, his sacred joy at the table of the Lord; his sweet meditations on divine subjects; his profitable conversation with fellow Christians, the support he finds in afflictions; and the prospects he enjoys of eternal felicity.

And as all these are good and pleasant in themselves so they appear to greater advantage, if you compare them with the pleasures of the world. They are certainly far more solid and satisfying; far more rational and noble; and above all, far more durable. "The most innocent of our carnal pleasures, such as eating, drinking, sleeping, and the like, are the badges of our weakness, and a sort of reproach upon our nature; and it is our inclination to them, rather than any excellence in them, that makes them alluring." They are needful, it is true, at present; but when our nature shall be glorified, we shall be "as the angels," and require none of these things. And when a man places his happiness in sensual pleasures, and carries them to excess in gluttony, drunkenness, uncleanness, and so on, he becomes a brute rather than a man, and the scripture pronounces him, *dead while he liveth*. "The good man is satisfied from himself," he has an inward source of joy; but the carnal man who roves abroad for happiness, is never satisfied. "The eye is not satisfied with seeing, nor the ear with hearing." The best of his pleasures perish in his using. Solomon says, "As the crackling of thorns under a pot, so is the laughter of the fool"—a noisy blaze, and soon over. Let a wise man listen to the impertinent, vain, foolish, proud, profane conversation of a set of gay and loose people in a tavern; what a mass of nonsense and wickedness does it appear! and could it be written down and shown to the company themselves, surely, they would be ashamed of it! How childish are the amusements of the card table! How strange that a number of rational and immortal beings should spend hours upon hours in playing with bits of painted paper! How ridiculous for a company of grown people to be jumping and running about a room in their dancing assemblies! How foolish for thousands of men and women to trail many miles to a race-ground, just to see one horse's head before another! Not to mention other pleasures of the world, which are as *criminal* as they are *mean*, which will by no means bear reflection, but fill the mind with painful remorse. Ah! what real pleasure can that man enjoy, who is forced to look back on the past with regret, and the present with confusion, and the future with dread and dismay. The carnal pleasure taker is an hypocrite in his mirth. "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." "Though wickedness be sweet in his mouth; though he hide it under his tongue; though he spare it, and forsake it not, but keep it still within his mouth; yet his meat in his bowels is turned; it is the gall of asps within him." How just is the comparison! Sin is the food of a carnal man; it is his meat and drink to do the will of his father which is in hell. This food is very sweet to him, sweeter than honey and the honey-comb; so sweet that he is unwilling to lose the relish of it, but tries to enjoy it as long as possible. But what is the consequence? Is this sweet food wholesome? No. It is turned in his bowels to poison. It is the gall of asps within him. The bite of an asp was deadly. There was no remedy for it; it killed in four hours, and yet it killed with little pain. Thus Cleopatra, queen of Egypt, destroyed herself. Just so the sinner dies; he may be stupefied and feel no terrors in his soul; but the bitterness that flows from sin is the bitterness of everlasting death.

## APPLICATION.

We have now taken a view of the pleasures of religion; in the possession of Christian graces, the enjoyment of Christian privileges, and the performance of Christian duties. And now, dear young people, are you not almost persuaded to be Christians? May God persuade you altogether! If you doubt the truth of what we have asserted, we appeal to Christ himself. Hear him. "Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your soul: for my yoke is easy, and my burden is light." Do you love pleasure? I know you do. Seek it then in Christ's ways and not in the ways of sin. There is nothing in religion that is really irksome and unpleasant. Even that which seems to be so, as repentance, self-denial, and the mortification of sin, is rendered easy by the grace of God. And were it not so, what are the pains of a moment to the pains of eternity?

"Who would not give a trifle to prevent  
What he would give a thousand worlds to cure?"

But the fact is, there is far more pleasure in religion now, than there is in sin; and we are sure that it will *end* better. What will it avail any of you a hundred years hence, that you were gay and happy, that you saw every fine sight, and indulged every sensual pleasure? but it will avail you, a thousand years hence, that you regard "the one thing needful, and choose the good part." And let it be observed, that the person who can take no pleasure in religion, is not at all qualified for the joys of heaven, nor could he be happy there if he were admitted. If you can take no pleasure in the things of God, in singing his praises, in conversing with his people, in observing the sabbath, what would you do in heaven, where the delights are not carnal, such as you love, but wholly spiritual, such as you hate? Does not this convince you that something is wrong? that your state and disposition is not what it should be? "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." It is regeneration that makes the important change in a person's views and taste, for "that which is born of the flesh is flesh," and therefore can relish only carnal things; but "that which is born of the Spirit is spirit," and therefore enjoys spiritual pleasures. O look up to God in earnest prayer, that you may experience this blessed change. Then will sin be the object of your hatred, and holiness that of your delight. Depend upon it you will be no loser by religion. "Godliness is profitable to all things, having the promises of this life and of that to come." What can you wish more? While your eternal happiness is secured, you will enjoy "a conscience void of offence toward God and man." Your way may be directed, your crosses sanctified, and your earthly comforts doubled. "O taste and see that the Lord is good."—*Village Sermons*.

For the Herald of Truth.

## Isaiah 26: 3-4.

Thou great and mighty Lord.  
Wilt keep in perfect peace  
The mind that's always stayed on thee,  
That trusteth in thy grace.

Awake, and sing, my soul;  
Be joyful in the Lord;  
Tune, tune your harps, ye saints, and praise  
His everlasting word.

Omnipotence shall reign,  
The sovereign Lord of all,  
And Zion's watchmen shall proclaim  
His power on Zion's wall.

Trust ever in the Lord,  
O land of mighty length;  
The great Jehovah is our God,  
Our everlasting strength.

MARY C. M. POSTERS.

## Saving Faith

FAITH in Jesus is essential to eternal life. There are many important truths in the Bible that a man can be saved without knowing. But heaven's gates will be forever barred against him, if he dies without faith in Jesus. This is not a way of being saved, it is the way. All that makes heaven happy, all that makes hell miserable, depends on our reception or rejection of this truth.

A man may say he will have nothing to do with this truth, but it will have something to do with him. He may assume the position of a proud neutrality, but Jesus declares such neutrality impossible. "He that is not with me is against me." The death of Jesus throws the soul of man, in spite of himself upon a new probation. It is his only hope, his only way of escape from the ruin in which he is involved. The Gospel meets him as he lands upon the shores of time, and it must prove to him "the Savior of life or of death." It will leave him amid the unsullied brightness of heaven, or amid the hopeless misery of the lost.

In the Bible things are made plain just in proportion as they are of vital importance. Things deeply mysterious and hard to be understood, are to be found in that holy Book: but the plan of salvation is not one of them. Indeed, it is so simple and plain, that thousands are stumbling to hell over its very simplicity. Instead of believing in the death of the Son of God, as a ground of justification and eternal life, they are looking for some mysterious influence to come down from heaven, operating upon them like an electrical shock, and filling them with unspeakable rapture. They are waiting for some wonderful light to break in upon their dark minds, and some mysterious voice to tell them that they are forgiven.

Now faith in Jesus is, not merely to believe that he is the Son of God; that he has died to save sinners; that he has made a perfect atonement for the guilty; that he is able and willing to save all who come unto him; and that there is efficiency in his blood to cleanse from all sin. A man may believe all this just as the devil believes it all, and yet remain unsaved. It may only be the assent of the intellect to perceived truth. The mind may be convinced of the credibility of God's testimony, and yet that testimony exert no saving influence on the heart.

But when a man really comes to Jesus, he casts himself upon his merits as a poor, lost, undone sinner; conscious that he can do nothing to save himself, or to improve his condition before him; and trusting wholly to his work on the cross for his acceptance with the Father. True faith makes a close, personal matter of the death of Jesus. It says, "He died not only for sinners but for me, the chief of sinners." It says, "In myself I am nothing, but Jesus died for my sins; and through his righteousness I know I am accepted." It takes God at his word. It sets before his eyes the awful scene on Calvary, the sinking head, the gushing blood, the open wounds, the dying words of the Son of God; and it remembers that with that Son and his work the Father is well pleased, and through his finished work can be "just and yet the justifier of the ungodly."

The man who thus believes in Jesus, *knows* he is forgiven; not because he has been told it in a dream, nor because it has been whispered to his soul by some mysterious voice, nor flashed upon his mind by some sudden impression; but simply because God says it. To trust to his own impressions and feelings and emotions is sheer fanaticism; but to trust to the testimony of God concerning his Son, is highly rational. It is to be able to give a reason of the hope that is in us. And surely there can be no firmer foundation upon which an immortal soul can rest its hopes than the word of that God who cannot lie.

Suppose you had offended some dear friend by your bad conduct, and that the sense of that friend's displeasure had become very grievous to you—a burden you could no longer bear. At last you go to that friend, confess your fault and ask his forgiveness; and he says, "I freely forgive you." In this case, how could you know you were really forgiven? How could you have an assurance that he was no longer displeased with you? Would it be by waiting for some inward impression, or some outward voice or some startling light? No; it would be by simply believing your friend's word.



So it is with faith in Jesus; it rests entirely upon the merits of Christ's precious blood, and knows that pardon has been bestowed, because God has said, "He that believeth shall be saved." No angel has come from heaven to tell him that his sins have been blotted out, and that his name is now entered in the lamb's book of life; but he rests upon a testimony better than that of the angels in heaven, even the testimony of the "Faithful True Witness." "He that hath received his testimony hath set his seal that God is true." We know what it is to put our name and seal to a written document. It is to ratify it, and declare our determination to abide by its contents. So faith rests sweetly upon the word of God, and knows that there is to be found peace and assurance forever.

The great mistake that many make when inquiring after salvation is, to refuse to come as they are to Jesus. They think that they must wait for deeper conviction, for more feeling, for more love of Christ before they can come to him. Hence they keep looking at their own hearts to see if any good feeling is springing up there, which might form ground of encouragement that they were becoming more fit for going to Christ. The Bible says, "Blessed are the people who know the joyful sound." That joyful sound comes only from Calvary. It comes from the pale lips of Jesus, quivering in death, as he says, "It is finished." But the awakened sinner listens at the door of his heart, to hear the joyful sound come from there. But from there it never will come. There is in that heart no good thing, and no voice but that of condemnation will come from it.

Take a Scriptural illustration. The children of Israel had fiery flying serpents sent among them, the sting of which was deadly. The people were dying, on the right hand and on the left. God commanded a brazen serpent to be lifted up in sight of the perishing, assuring them that whosoever looked in faith would be instantly cured. Here is a man who has been wounded, and is in a dying state. His friends have taken him out in sight of the saving object, and urge and entreat him to look and be saved. Instead, however, of looking at the brazen serpent, he keeps looking at his wound. He keeps telling of its painfulness, of the increase of bad symptoms, and bitterly bewailing his miserable state. Would his looking at, and talking about his malady save him? No; he would die under the very shadow of the object of salvation; not because there was no saving power in it, but because he would not do what God commanded, look at the brazen serpent, instead of at himself.

Dear reader, Jesus says, "Look unto me, and be ye saved." But you say, "I cannot go to Jesus with such a hard heart. I have too little feeling, and must wait till I can get more conviction of sin." All this arises from the pride and self-righteousness of your heart. Suppose that you could feel that your heart was growing better, that you had more feeling, and that upon making this discovery, that you were to begin to rejoice; what would this be but rejoicing in yourself instead of in Christ. It would only be making a saviour of your feelings, your emotions, your penitence, instead of the heaven-appointed Saviour.

And this is one great reason why the religion of many professors of the present day is so futile and unreliable. They live by feeling, and our feelings are as changeable as the veering winds. Hence no dependence can be placed in such professors. They are either in the raptures of excitement or sunk down into the stupor of indifference. When they feel well they will do well.

Their religion is not like the peaceful river, rolling calmly on, day after day the same, but it is like the mountain torrent, caused by heavy rain that comes foaming madly down, but in the dry season, when it is most wanted, is nowhere to be found. It is not like the steady light of the sun, brighter and brighter to the perfect day; but it is like the glare of lightning, which, on a dark night dazzles your eyes with the sudden illumination of earth and skies, and then leaves you to plod in greater darkness than before.

True faith trusts in Jesus alone, and as he is "the same yesterday, to-day, and forever," its confidence is not destroyed by change of feeling. On that terrible night, when "the angel of death spread his wings on the blast," and breathed destruction upon the first born in the Egyptian families, the Israelites were saved by simply obeying the word of the Lord, and sprinkling the doorposts with blood. They did not need to bar or barricade their doors to keep the destroyer out.

It was not necessary to sit up all night, clasping the first born in their arms, or sending up fervent prayers that he might be spared to them. No; if they believed the word of the Lord, and did what that word required, they could go to bed and sleep calmly and sweetly under the protection of blood.

So with the believer in Jesus; he is under the protection of the precious blood of Christ, and he knows that his soul is safe in the keeping of infinite love. If the Israelite's faith in God's word, and in the protecting power of the blood, began to fail, he would at once be thrown into an agony of fear and doubt; and as the critical hour approached, and as he heard the first wild despairing cry from the home of his neighbor that the destroyer had visited, he would be apt to resort to all kinds of expedients of his own devising, for the protection of the loved one. If he had steady faith, however, in God's remedy, no doubt would disturb the calm repose of his soul.

An old writer says, "Faith will be staggered even by loose stones in the way, if we look manyward; if we look Godward, faith will not be staggered even by inaccessible mountains stretching across and obstructing apparently our onward progress. 'Go forward' is the voice from heaven; and faith obeying, finds the mountains before it flat as plains. How strong is faith when it comes fresh from the fountain of redeeming love!" Another old writer says, "For every one look you give at your own evil heart, give fifty at Christ."

This waiting for joy and peace, and love to spring up in our hearts before we believe in Jesus, is as unphilosophical as it is unscriptural. We cannot produce emotions by trying to feel. Suppose I were to say, "I will now begin and feel sorry." I could not feel sorry by mere trying. But let me fix my mind upon some sorrowful subject, on my mother on her deathbed, with her pale and quivering lips, giving me her dying charge; and the emotion of sorrow will spring up without my trying to produce it. If I say, "I will now begin and feel joyful," I cannot produce that emotion by any direct effort. But let me fix my mind upon some joyful fact, and at once my heart will be filled with great gladness.

So let the sinner look to Jesus, as he utters the deep death groan that rends his bleeding heart; and let him believe that all this suffering, all this boundless love was for him, and as one says, "he must be more or less than a man," if it does not melt him down into penitence and love. Hence the Bible tells us that "faith worketh by love and purifies the heart." To expect good emotions before faith in Jesus, is to expect the effect before the cause.

"Let no sense of guilt prevent you,  
Nor of fitness fondly dream;  
All the fitness he requireth  
Is to feel your need of him." R. BOYD.

### Christ Died for our Sins.

The Bible does not underrate Christian ethics or the spotless example of Jesus; but the sacrificial death of the Redeemer transcends all other truths in significance and saving power. As Dr. Jas. W. Alexander once said, "He who would tear from the gospel the atoning death of the Redeemer, would drain away the vital fluid from vein and artery and heart. Of all objects in the gospel, that which stands in highest relief is—the cross. Of all its syllables, the most sacred is—atoning blood." Of all that my Bible tells me of my divine Lord, the most precious and the most memorable is, that he laid down his life for my sins. If I could deliver but one discourse to a congregation made up of all the dwellers on the globe, this should be my text: "Christ Jesus died for our sins."

This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome to its foundations, and has been an overmatch for the proudest infidelity. This is the truth that has lain warmest and closest to the Christian's heart in every age. This is the truth that awakens sinners and converts souls. THEO. L. CUYLER.

## Married.

On the 7th of Nov., in Danvers Township, McLean County, Ill., by Rev. Joseph Stuckey, at his residence, Jacob J. Unricker and Jacobina Engel, both of Ill.

On the 28th of Nov., in Lancaster Co., Pa., by John Brubaker, Christian F. Hatteler and Barbara K. Nixley, daughter of Pres. Peter Nixley, all of the above-mentioned county.

On the 8th of Dec., 1867, at the residence of Jost Y. Miller, near Indian Trail, in Holmes Co., Ohio, by Rev. Moses Y. Miller, Samuel W. Weber and Lydia Diachi, both of the above-mentioned county.

On the 17th of Dec., at the residence of Bro. Henry Shank, on Riley Creek, in Allen County, Ohio, by J. M. Brenneman, Josiah Oak and Mary Shank, both of the above-mentioned county.

On the 19th of Dec., at the residence of Bro. Christian Culp, near Elda, by the same, John Shank and Nancy Culp, both of Allen County, Ohio.

On the 22nd of Dec., 1867, at the residence of the bride's father, in Elkhart Co., Ind., by John F. Funk, Elias Martin, formerly of Lancaster Co., Pa., and Barbara Wenger.

On the 24th of Dec., in Danvers Twp., McLean Co., Ill., by Prof. S. Stuckey, Christian Schweendler and Elizabeth Pray, of McLean Co., Ill. May the Lord bless their beginning, and enable them to bring their life to a happy end.

On the 26th of December, in Mifflin Co., Pa., Jonathan K. Hartner and Selma Zook, both of the above-named place.

On the 28th of December, 1867, at the residence of Jonas Martin, in Lancaster County, Pa., by Bish. George Weaver, Abraham Martin and Catherine Miller, both of the above-named place.

## Died.

On the 15th of Nov., in Philadelphia, Joseph C. Meyer, aged 32 years, 8 months, and 2 days. He was buried on the 19th, at Franciscan Monastery Meeting-house, in Montgomery Co. Funeral services were delivered by Joseph Clemmer and Henry Nicodemus.

On the 26th of November, in Leodachville, Montgomery Co., of consumption, Jacob L. Ziegler, aged 33 years, 3 months, and 3 days. Funeral services were delivered by Abraham Wiener and Joseph Clemmer.

On the 27th of November, in Elkhart Co., Ind., Bro. Henry Newcomer, aged 51 years, 8 months, and 14 days. He leaves a widow and eight children. He was buried on the 29th, at Yellow Creek burying-ground. Funeral services were preached by J. M. Christofel from Matt. 13:43, and by D. Brenneman from Matt. 24:42, followed by exhortations from the brethren D. Brumager and J. S. Schmitt. Bro. Newcomer had been suffering from a long and painful drooping of the heart. On the 25th he was disabled by a stroke of the palsy, which occasioned his death, having lived two nights and a day after the attack. He sometimes remarked that he would not live much longer, and earnestly desired that Jesus would deliver him from the troubles of this world. I visited him several times during this brief period, and invariably he desired me to sing a hymn and pray with him, in which I sought to serve him according to the ability that was given me. Our brother's departure is felt as a loss to the church as well as to his family, inasmuch as he served a number of years as deacon in the church. He filled his office faithfully according to his ability. "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12

On the 28th of November, 1867, on Naked Creek, in Augusta County, Virginia, of consumption, Bro. Joseph Harshberger, aged 65 years, 11 months, and 14 days. He was a consistent member of the Mennonite Church for many years, and died in hope of a glorious immortality. We hope our loss is his eternal gain. He suffered much, but he bore his afflictions with Christian resignation. A funeral service was preached by the brethren Peter L. Shumaker, Samuel Coffman, and Jacob Hildebrand, from 1 Thess. 4:13-18, in the presence of a large concourse of friends and relatives.

On the 30th of November, in Lancaster County, Pa., Magdalena Gelch, aged 19 years and 15 days. Her disease was typhoid fever, from which she suffered over 7 weeks. She was buried on the 2nd of December, at Weaverland Meeting-house. Funeral discourses were delivered by George Weaver and Tobias Wanner. She was baptized during her sickness. Oh may this be a warning to all the young people who live unmannered about their soul's salvation; for though in full bloom of youth, vigor, and strength, yet are they not enough to die.

On the 6th of December, 1867, in Elkhart County, Indiana, Esther, widow of Peter Hally, deceased, aged 87 years, 4 months, and 7 days. Her maiden name was Mast. She was buried on the 8th. A funeral sermon was delivered by John L. Miller and Jonas D. Troyer. Shortly before her departure she said, Jesus is my best friend; so that her children and friends need not mourn as those having no hope. We have reason to believe that she had found peace in Jesus, and that she was prepared to meet her heavenly Father. She was a faithful sister in the Omiah Mennonite Church. She was born near Reading, in Mifflin County, Pennsylvania, where she lived till 1866. She then removed to Indiana, where she spent the last year of her life with her son-in-law, Joseph Staufferman.

On the 7th of December, in Juniata Co., Pa., of dropsy and the infirmities of old age, Elizabeth, widow of Abraham Hiltner who was formerly of Chester Co., and had departed this life several years ago, having served many years as a preacher in the Mennonite Church. The deceased was aged 82 years, 8 months and 1 day. She was buried on the 10th, in the old Richfield Mennonite Church-yard, in said county. Funeral services were delivered by Preachers Samuel Wiley and Jacob Grell; by the former at the house of mourning, and by the latter at the Meeting-house, from Rev. 2:17.

On the 9th of December, 1867, in East Huntingdon Township, Westmoreland County, Pa., Christian Strohm, aged 70 years and 19 days. He was buried at the Mennonite Meeting-house, and leaves a wife and seven children to mourn their loss. He was a faithful member in the church for many years. A funeral sermon was delivered by Pro. Jonas Hough in English, and by Rev. John D. Overholt in German.

On the 10th of December, 1867, in Ephrata Township, Lancaster Co., Pa., of asthmatic fever, Bro. Samuel Kehler, aged 61 years, 1 month, and 10 days. He was sick about two weeks, and said he was waiting to die. He leaves a widow to mourn his death. He had been a faithful member of the church. He was buried on the 11th, at Hammer Creek Church, where funeral services were preached from Rev. 2:14.

On the 11th of December, in Henry Co., Missouri, of inflammation of the bowels, Elizabeth, daughter of Rudolph and Maria Schneider, aged 9 years, 1 month, and 25 days. A funeral address was delivered by Rev. Joseph Hillebrand.

On the 15th of Dec., in Upper Providence Township, Montgomery Co., Pa., of typhoid fever, Carl, son of Henry and Hannah Hunsicker, aged 27 years, 3 months, and 19 days.

On the 16th of Dec., in Lower, Salford Township, Montgomery Co., Pa., after a sickness of 11 days, of typhoid fever, Benjamin K., son of Christian and Sally Allenbach, aged 26 years, 11 months, and 16 days.

On the 28th of December, 1867, in Augusta County, Va., near Christian's Creek, of consumption and dropsy, deceased, aged 55 years, 7 months, and 21 days. He was buried on the 29th. A funeral sermon was delivered by Jacob Hildebrand, followed with remarks by the brethren Isaac Grove and Peter L. Shumaker, from 2 Cor. 4:3-10.

## Letters Received.

Henry Ayle, John Baer's Sons, Christian Bomberger, Jacob Bossler George Funk, Peter Hartman, Gabriel Heatwole, Christian Good, Jacob H. Lamotte, Henry Lantz, Daniel B. Miller, Henry Nice, S. K. Plank, Israel Reiff, Joseph F. Roth, Jonas Troyer, Jonas D. Troyer, Isaac Schmucker, Kate Stuckey, David H. Zook.

### WITH MONEY.

A.—John S. Amstutz 4 00; George Angermier 1 00; Jacob S. Augspurger 1 00.

B.—Peter Bixler 1 00; Samuel Blauch 2 00; Frank Bally 1 50; Peter Boserger 1 00; J. J. Berninger 6 00; Brett Bros. 2 00; Henry S. Bower 1 00; Geo. Brenneman 3 75; Jost Bally 5 50; Jacob N. Brubacher 5 00; Christian Brunk 1 00; Jos. Blosser 1 00; R. K. Brubaker 2 00; John C. Borntrager 60 cts.; Benjamin Brachbill 1 00; David Boserger 6 50; Emanuel R. Bayer 2 00; John E. Brubaker 1 00; Jost Bally 1 00; Seth Burkholder 1 50; John Baer 10 00; John Burkholder 1 00; C. Brubacher 1 50; John Bixler, Cedar Rapids, Iowa 1 00; Susanna Brenneman 1 75; Wilmer J. Dager 1 00; Samuel Book 1 00; Christian Brenneman 2 40; Jacob Brand 5 00; Abraham Bachtel 1 50; John Baer 2 00; Jacob Boller 2 50; Elizabeth Brand 1 00; Isaac Blosser 1 10; John K. Brubaker 1 00; Adam Baer 3 50; Catharina Beecher 1 10; Samuel Blough 12 50; Jost Bally 1 00; D. W. Besinger 1 00; Jacob Bachman 2 00; Gabriel Baer 15 00; Jos. Beary 2 00; Henry W. Bean 1 00; Samuel Beachy 1 50; D. C. Boller 6 00.

C.—Amos S. Cressman & Co. 5 00; James Cuylo 2 00. D.—David F. Driver 3 00; Adam Detweiler 1 50; Ruth A. Dehaver 2 35; Jos. W. Detweiler 2 00; Joel Detweiler 1 50; Abm. T. Detweiler 2 00; Tobias Denlinger 2 00; Ann Detweiler 3 00; Mary Deardoff 1 50.

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Z.—Shem Zook \$1 80, A Zimmerman \$2 50, Christian R Zook \$1, Shem Zook \$2, Jacob Zook \$1 00.

## TIME TABLE.

### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

#### GOING EAST.

Express, (Main Line), 2,30, A. M.	GOING WEST.
Mail, " " 9,35, " "	Express, 2,05, A. M.
Express, " " 11,05, " "	Mail, " " 6,50, " "
Mail, (Air Line), 10,55, " "	Express, " " 6,15, P. M.
Express, " " 8,35, P. M.	Mail, " " 7,50, " "

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express, 2,30, A. M.
Mail, 9,35, A. M.
Express, 11,05, A. M.

These trains connect at Detroit with the Great Western Railway of Canada, the only railway by Niagara Falls and Suspension Bridge, making the shortest, quickest, cheapest and most desirable route to all eastern cities. Passengers leaving Elkhart by this route at 2,30, A. M., arrive in New York at 3,15 the next afternoon. Those leaving Elkhart at 11,05 A. M. arrive in New York at 10,30 the next evening.

R. K. BAUSH, Ticket Agt.  
Elkhart, January 1868. Great Western Railway.

## Herald of Truth.

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When sent by express the party receiving the pamphlet will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

# Herald of Truth.

## A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 2.

ELKHART, INDIANA, FEB., 1868.

Whole No. 50.

### The Mountains of the Bible.

By MARY B. C. SLADE.

I. All o'er the Holy Bible's varied pages,

The summits of the sacred mountains rise.

Hear how they speak to us from distant ages,

As we behold them with the spirit's eyes.

Ans. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God!—1's. xc: 2. Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.—Jer. iii: 23.

II. Lebanon, decked with cedars, crowned with glory,

What place hath he in sacred song or story?

A. I will be as the dew unto Israel; he shall grow as the lily, and east forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.—Hos. xiv: 5-6.

III. Excellent Carmel, "In the Western Sea

Dipping his feet;" what wonders witnessed he?

A. Ahab gathered the Prophets unto Mount Carmel. And Elijah said, Call ye on the name of your God, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And the fire of the Lord fell and consumed the burnt sacrifice, and when all the people saw it they fell on their faces, and they said, The Lord, he is the God. The Lord, he is the God.—1 Kings xviii: 20-24-38-39.

IV. Up rugged, rocky Her, who went to die,

Mid its lone wilds, when life's last hour drew nigh?

A. And the Lord spake unto Moses and Aaron in Mount Her, by the coast of the Land of Edom, saying, Take Aaron and Eleazar, his son, and bring them up unto Mount Her. And Moses stripped Aaron of his garments and put them upon Eleazar his son, and Aaron died there in the top of the Mount.—Num. xx: 23-25-28.

V. Ebal and Gerizim, to curse and bless,

Who hither came from out the Wilderness?

A. These shall stand upon Mount Gerizim to bless the people when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph and Benjamin. And these shall stand upon Mount Ebal, to curse: Reuben, Gad and Asher, and Zebulun, Dan and Naphtali.—Deut. xxvii: 12-13.

VI. And lonely Nebo, whose calm footsteps trod

Thy slopes, to find his grave, known but to God?

A. And Moses went up from the plains of Moab, unto the Mountain of Nebo, to the top of Pisgah; \*\* So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, over against Bethpeor.—Deut. xxxiv: 1-5-6.

VII. Horeb and Sinai, say what scenes you saw,

When God sent down to man His Holy Law.

A. Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. Ex. xix: 18. Even Sinai itself was moved at the presence of God, the God of Israel.—1's. lxxviii: 8. Moses came to the Mountain of God, even to Horeb. And the angel of the Lord appeared unto him, in a flame of fire, out of the midst of a bush. Ex. iii: 1-2.

VIII. Where was the royal David's kingly home,

When first he Judah's chosen had become?

A. And the Lord said unto him, Go up. And David said, Whither shall I go up? And He said, unto Hebron.—ii Sam. ii: 1.

IX. Fair Mount Moriah, where God's house hath been,

Of whose strong faith, once the triumphant scene?

A. And he said, Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there a burnt offering upon one of the Mountains which I will tell thee of.—Gen. xxii: 1-2.

X. Where came the tossing Ark to rest again,

When God closed up the fountains of the rain?

A. And the Ark rested in the seventh month, on the seventh day of the month, upon the mountains of Ararat.—Gen. viii: 4.

XI. In song and palm hear David's glad notes ring,

Of fair Mount Zion, City of the King!

A. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north; the city of the great King.—Psalms xlviii: 2.

XII. How tells the Prophet of the glad time when

Israel, rejoicing, shall come home again?

A. For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye; and let us go up to Zion, unto the Lord our God.—Jer. xxxi: 6.

XIII. What was Ezekiel's word of solemn fate,

Against Mount Seir, the lone and desolate?

A. Son of Man, set thy face against Seir, and prophesy against it, and say unto it, Thus saith the Lord God: Behold on Mount Seir I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.—Ezek. xxxv: 2-3.

XIV. 'Twixt Lebanon and Hermon what fair height

Sought Jacob, when he made his hurried flight?

A. So he fled with all that he had; and he rose up and passed over the river, and set his face towards the Mount Gilead.—Gen. xxxi: 21.

XV. When Saul, the valiant, fought, at last, in vain,

Where was he with his sons together slain?

A. And it came to pass on the morrow when the Philistines came to strip the slain that they found Saul and his three sons fallen in Mount Gilboa.

XVI. What shall we say of that "high Mount, apart?"

Its story tell, dear to the Christian heart.

A. And after six days Jesus tooketh with Him, Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them.—Mark ix: 2. The north and the south, Thou hast created them: Tabor and Hermon shall rejoice in Thy name.—1's. lxxxix: 12.





## Jewish Sects.

On the restoration of the Jewish church, after the Babylonish captivity, there arose two parties among them, who manifested a regard for religion. One of them adhered to the Scriptures only, rejecting all human traditions. Professing to observe the whole law they assumed the name Zadikim, the righteous. From these proceeded the Samaritans and the Sadducees. The other party, besides the inspired Scriptures superadded the traditions of the elders; and from a supposed superior degree of sanctity were called Chasidim, the pious. From these arose the Pharisees and Essenes.

1. The Samaritans were originally the idolatrous successors of the ten tribes, part of whom the king of Assyria sent to unite with the scattered few in repopling Samaria and the land of Israel. At first as a punishment for their idolatry, they were plagued with lions; but on this being reported to the king, a priest was sent from among the captives, to instruct them in the law of God. "So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places, and served their own gods, after the manner of the nations whom they carried away from thence," 2 Kings 17:24-33.

Afterwards they became partially reformed, admitted the writings of Moses, built a temple on mount Gerizim, and worshipped the God of Israel. From the conversation of the woman of Sychar, we learn that even the more corrupt class had some knowledge of the Messiah, and expected his appearance, John 4:25.

2. The Sadducees were a kind of deists. They received their appellation from Sadoc their founder, who lived B. C. 280 years. At first they rejected only the traditions of the elders, as being destitute of divine authority, but afterwards they adopted many impious notions like those of Epicurus, a heathen philosopher, and rejected the whole of the sacred writings except the five books of Moses. They denied the resurrection of the dead, the existence of angels, and the immortality of the soul. They admitted the being and providence of Almighty God; but they rejected the doctrine of rewards and punishments in a future state. Josephus, the Jewish historian, observes, "Whenever they sat in judgment upon criminals, they always were for the severest sentence against them. He also says, 'Their number was the fewest of all the sects of the Jews; but they were only those of the best quality, and of the greatest riches among them.'"

3. The Pharisees were the principal sect among the Jews; and though they were haughty despisers of the common people, the vulgar entertained such an opinion of their sanctity, that it became a common notion among them, that if only two persons were received into heaven one of them must be a Pharisee. The greater part of the doctors of the law and the scribes were of this party. They esteemed the traditions of the wise men as of nearly equal authority with the word of God, and generally gave them the preference. They were intolerably proud of their religious attainments; supposing themselves to merit the divine favour by their duties and observances. On these accounts they were justly characterised by our Lord as grossly hypocritical, and at a greater distance from the kingdom of God than even publicans and harlots.

4. The Essenes were a rigid sect of the Jews, a branch of the Pharisees; but they entered upon a more mortified way of living, and were probably more free from hypocrisy. Though our Saviour often censured the other sects, we have no account of his mentioning them; nor are they noticed specifically by the writers of the New Testament. This has been accounted for by their living in solitary places, somewhat in the manner of the Romish monks, and from their seldom coming to the temple or into public assemblies. Many suppose that John the Baptist lived among them. They believed in a future state of happiness, but doubted of the resurrection. They mostly disallowed marriage, adopting the children of the poor to train up in their principles. Candidates for communion with them were in probation for three years, and when fully admitted, they were required to bind themselves to worship God, to practice justice, to conceal none of their mysteries from any of the society, and to

communicate them to no other, even to save their lives. They despised riches, and held their property common; they were remarkably abstemious, ate at a common table, and were extremely plain in their apparel.

5. The Scribes among the Jews were not a particular sect, but transcribers of the sacred books; also persons who addicted themselves to literary pursuits; they were interpreters of the law and instructors of the people.

6. The Herodians were not so much a religious sect as a political party. They complied with many heathen practices to ingratiate themselves with Herod and his patrons the Romans.

7. The Galileans, or Gaulonites, appear to have been a turbulent political party among the Jews, rather than a religious sect. Their first leader was Judas the Galilean, Acts 5:37.

8. The Libertines, Acts 6:9, were such Jews or proselytes as were free citizens of Rome, having a synagogue in Jerusalem peculiar to themselves.—*Bible Com.*

## Selection of the Twelve Apostles.

Immediately after Jesus had been tempted in the wilderness, he commenced to teach the people, now preaching in Judea and now in Galilee. His first earnest exhortation was: Repent ye and believe in the Gospel, for the time is fulfilled and the kingdom of heaven is at hand. His authority soon became very great; for he preached with power and effect, not as the scribes; he also healed every kind of sickness, merely by the might of his word, so that all who suffered from disease and sickness were brought to him, from different places. But Jesus already knew that he was not to remain long upon this earth, and would be unable himself, to impart his holy instruction to all the people. He therefore selected a few disciples or pupils. Many of them had already been disciples of John the Baptist, and as soon as he said unto them: Behold the Lamb of God who taketh away the sins of the world, they went unto Jesus, and became his disciples. But those whom the Lord selected, were not learned and eminent men, but fishermen, publicans, and the like: for in his choice he only selected those who had the ability and pious inclination, to assist in building up the kingdom of God. Therefore when some requested that they might become his followers, and he saw that they loved worldly wealth and comfort more than the kingdom of God, he rejected them. On one occasion, even one of the scribes offered himself, but soon gave up the intention when the Lord said to him: The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head. However he only selected his disciples by degrees, accordingly, as he found men whom he regarded as faithful and capable of fulfilling his work. Among the first that he chose was Simon, whom he afterwards called Peter, meaning a stone; the circumstance by which he became the disciple of Jesus is as follows: Once when he was going to preach near the Lake of Gennesaret, the people pressed upon him to hear the word of God. Now when he saw two ships on the shore, he stepped into one of them which belonged to Simon, that he might be able to address the multitude with greater ease, and besought Simon that he would push out a little from the land. This was done and he taught the people out of the ship. And when he had ceased speaking, he said unto Simon: Launch out into the deep and let down your nets. Simon answered him saying: Master, we have toiled all night and taken nothing: nevertheless at thy word I will let down the net. He and his assistants did so at once, and they took at one draught such a quantity of fish that their net broke. They then beckoned to their partners to bring the other vessel, to their assistance, and both ships were laden with fish so that they nearly sunk. When Simon Peter saw this, he and those who were with him, were frightened, and he said unto Jesus: Depart from me; for I am a sinful man, O Lord. But Jesus answered him, saying: Fear not, henceforth thou shalt catch men. Thereupon he forsook all, and became a disciple of Jesus, together with his partners James and John, the two sons of Zebedee.

For the Herald of Truth.

## The Testimony of a Dying Jew.

From among all his disciples, Jesus afterwards selected twelve whom he called apostles or deputies, who were to be always near him, that they might be worthy and capable, after his ascension into heaven, to go abroad into the world and teach his doctrines unto all nations. The first of these was Simon Peter; the second Andrew, his brother; the third James, a son of Zebedee, the fourth his brother John; the fifth was called Philip; the sixth, Bartholomew; the seventh, Thomas; the eighth, Matthew, who had once been a publican; the ninth, James, the son of Alphaeus; the tenth Simon, the Canaanite, who was also called Zelotes; the eleventh, Judas, surnamed Lebbeus, who was also called Thaddæus; the twelfth, Judas Iscariot, who afterwards betrayed him, and in whose place Matthias was chosen. Besides these Jesus had seventy other disciples, whose duty it was to go about in the neighboring country and preach his doctrines. When they returned from their missions, they either found Jesus at Capernaum, where he had taken up his abode, or awaited him there, and gave him an account of the success of their teaching. He did everything in his power, to spread his doctrines as much as possible, during his life, and could say with truth: The harvest is great, but the laborers are few; pray ye the Lord of the harvest, that he send more laborers into his vineyard. To his twelve apostles he gave extraordinary powers; for among other things, he said unto them: Whosoever heareth you, heareth me, and who despiseth you despiseth me. They still labored under the Jewish impression, that the promised Saviour would establish an earthly kingdom; but they were by degrees prepared by their Lord and Master, for the great work which they were to accomplish after him. Now when the eminent and learned among the people despised and mocked him it was his delight to know that his apostles held fast to their faith in him, and once in his rejoicing he prayed: I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

## USEFUL LESSONS.

1. If you associate with righteous men for useful purposes, you will be able to accomplish blessed and lasting effects. How much does the world owe to the connexion which existed between Jesus and his apostles?

2. Jesus is the Son of God, to him you must pray; but his apostles were his messengers to mankind, and are among the greatest benefactors we have had; we should therefore hold their memory in reverence and esteem.

3. By sending his apostles abroad into the world, Jesus established the office of minister of the gospel. Do, therefore, what the preacher commands thee, in the name of Jesus.

Go, preach my gospel, saith the Lord,  
Explain to man my sacred word,  
Bid the whole earth my grace receive:  
Bid them believe, obey and live.  
I'll make my great commission known,  
By all the works that I have done.

John, xv. 16. I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain.

## The Bible.

This Book unfolds Jehovah's mind,  
This Voice salutes in accents kind,  
This Friend will all your need supply,  
This Fountain sends forth streams of joy,  
This Mine affords us boundless wealth,  
This Good Physician gives us health,  
This Sun renews and warms the soul,  
This Sword both wounds and makes us whole,  
This Letter shows our sins forgiven,  
This Guide conducts us safe to heaven,  
This Charter has been sealed with blood,  
This Volume is the Word of God.

## POLYCARP,

A DISCIPLE OF THE APOSTLE JOHN, BISHOP OF THE CHURCH AT SMYRNA, PUT TO DEATH WITH FIRE AND SWORD, ON ACCOUNT OF HIS FAITH IN THE SON OF GOD, A. D. 168.

We read in the Revelation of John, that the Lord commanded his servant John, that he should write to the angel (the bishop) of the church in Smyrna, both for the admonition of the teacher, and for the service of the church, saying: Write: These things saith the first and the last, which was dead and is alive; I know thy works, and tribulation, &c., fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days, he thou faithful unto death, and I will give thee a crown of life. Rev. ii. 8-10. These words of the Lord Jesus declare that the believers at Smyrna and their teachers suffered tribulation and poverty, and that other sufferings awaited them; hence he exhorted them to be constant, and promised them a crown of life. As regards the teacher of this church, the ancients generally called him Polycarp, and say that he was a disciple of John the apostle; because he heard John preach the gospel, and had communion with him who had seen the Lord Jesus Christ personally, and conversed with him; and that John appointed him bishop or overseer of the church at Smyrna. Touching his sufferings which the Lord said, would befall him and the church, these took place some time afterwards; and thus this good shepherd preceded, and many of his charge followed faithfully. But we in-

tend here only to speak of the pastor, Polycarp. Three days previous to his being apprehended and sentenced to death, it is mentioned that when he was overcome of sleep, in the midst of prayer, he saw a vision while dreaming, as if the pillow on which he lay was set on fire and consumed. When those who were about apprehending him, came near him, his friends endeavored to conceal him; hence they brought him to another court; but he was shortly afterwards apprehended there by his persecutors; for they laid hands upon two young lads, and scourged them till they disclosed where Polycarp was; though he might easily have effected his escape, yet he did not; but said: The will of the Lord be done. He then descended the stairs to meet his persecutors; and received them with so much complacency, that those who had no previous acquaintance with him, said with compassion: Why is it necessary that we should make so great haste to apprehend such an old man, &c. Polycarp had a table prepared, and pressing invited those that came to apprehend him, to eat; and entreated them to allow him an hour for private meditation and prayer to God; which they granted him. Having finished his prayer, and the hour having elapsed in which he had contemplated his condition and commended the church under his charge to God and his Savior; the satellites placed him upon an ass and led him to the city, being on the sabbath of the great feast.

Nieces and his son Herod, called the prince of peace, met him, took him from the ass into their carriage, and sought in this manner to persuade him to renounce the faith, saying: It is a matter of indifference for you to say: Lord emperor, &c., and to offer sacrifice or incense before him, to save your life, &c. At first, Polycarp made no reply; but when they persisted in desiring an answer, he finally replied: I will never do, what you demand of me, or counsel me to do. When they saw that he was immovable in his faith, they began to deride him, and thrust him out of the carriage, so that in falling he wounded himself sorely; nevertheless he did not evince any signs of being hurt; for as soon as he rose up, he voluntarily surrendered himself into the hands of the satellites, and was led to the place of judgment, walking off as though he had not been injured by the fall. Immediately on his entrance into the theatre where he was to be executed, a voice came to him, saying: O Polycarp, be strong and valiant in thy confession, and in the sufferings that await thee! No person saw the speaker, though many of the christians present heard the voice; nevertheless the greater part of them could not hear it, on account of the uproar of the multitude; however, it contributed to strengthen Polycarp and those who heard it.

The stadtholder admonished him to have compassion for his advanced age, to swear allegiance to the emperor, and deny Christ.—To which Polycarp replied unreservedly, saying: I have now served my Lord Jesus Christ sixty eight years, and he has hitherto done me no harm; how can I deny my king who has to the present preserved me from every evil? Whereupon the stadtholder threatened to cast him before wild beasts, if he would not desist from his course, saying: The beasts are ready before which I shall cast you, unless you retract immediately. Polycarp answered fearlessly: Let them come; my mind is unchangeable. Through affliction we cannot be diverted from good to evil; but it would be better, that evil doers, who still continue in wickedness, would turn and do good. To which the stadtholder replied: are you not yet sorry? If you despise the wild beasts, I will then have you burnt. Polycarp again replied: You have threatened me with fire, which you know not the fire of the future coming of the judgment of God, which is prepared as an eternal punishment for the wicked. But why delay? Bring the beasts, or the fire, or whatever you choose, and you shall not be able with any of these to move me to deny Christ, my Lord Savior.

When the people demanded him to be put to death, he was delivered by the stadtholder to be burnt. They immediately erected a pile of wood, brush, and chips; and perceiving this, he undressed himself, and took off his shoes, in order to be placed on the pile without any clothes on. This done, the executioners were making ready to nail him to the wood; whereupon he said: Let it be so now; he that has strengthened me to endure the pain of the fire, will also enable me to lie still in the fire, though I may not be nailed to the wood. They, therefore, did not nail him to the wood; but only

tied his hands behind his back. When he was laid on the wood as a burnt offering, and as a paschal lamb, he prayed to God, in the following manner: O Father of the beloved and blessed Son our Lord Jesus Christ, through whom we have received the saving knowledge of thy holy name: Thou God of angels and powers, and of all creatures; but especially of all the righteous who live in thy sight! I thank thee, that thou didst call me to this day and hour, and hast counted me worthy of a place among the holy martyrs, and to partake of the cup of the suffering of Christ, that I may suffer with him, and thus participate his pains, &c. I entreat thee, O Lord! that thou wouldst this day receive me, an acceptable offering among the martyrs, even as thou alone; O true God, who cannot lie, didst prepare me herunto, and didst give me a knowledge of thyself, and hast finally accomplished all. I, therefore, thank thee, and praise thee before others, and reverence thy holy name through Christ Jesus, thy beloved Son, the eternal High Priest; to whom with thee and thy Holy Ghost be all the glory, now and forever. Amen.

As soon as he uttered the last word *Amen*, the wood was set on fire, and when the flames had risen all around him, they found to their astonishment that the fire had not injured him; therefore the executioner was commanded to pierce him through with a spear, which was instantly done; when the quantity of blood that issued from the wounds extinguished the flames. And thus this faithful witness of Jesus Christ died both by fire and sword, and went to repose with the saints, about the year of our Lord, 168.

### The Highest Joy.

I do not suppose the joys and bliss and songs and halleluias of the heavenly world will arise from the precious stones and pearls and regens which form the foundations and walls of the city where the redeemed shall dwell; nor from the pearly gates or streets of gold in those eternal mansions; nor from the white robes worn by the angels and the redeemed; nor from the golden harps attuned to the highest notes of a heavenly anthem; nor from the songs of glory which will so sweetly swell over those blissful plains; nor from the crowns which will appear on every brow, bestud with stars of rejoicing; nor from the palms of victory waved by every hand; nor from the reunion of friends which will know no separation; nor from the vastness of that congregation of the redeemed which will never break up, and whose worship will not cease. Nor will the full fruition of heaven spring from that blessed, that glorious, that eternal Sabbath, where there are

"No rude alarms of raging foes,  
No cares to break the long repose;  
No midnight shade, no clouded sun,  
But sacred, high, eternal noon."

Neither do I think that the highest bliss of heaven will arise from the fact that eternity's day will have no setting sun or evening shades; or that there will be no sorrow there, and all tears will be wiped from every eye; or that there will be no clouds or darkness to obscure the effulgence of glory which springs from God himself, and no forever lights the abode of the blessed; or that there will be no separation of the loved ones, no sad adieus, no forgetting of kindred ties—of husband and wife, of child and parent, of brother and sisters; no rude winds of adversity, of poverty, of want, of friendlessness or loneliness; no waves of trouble to roll over the peaceful breast of any in that vast assembly; or that there will be no more death, no giving up of life, no closing eyes, no silent tongue, no deafened ear, no dreaded grave; where "death is swallowed up in victory."

All this long list of pleasing scenes and joys and songs will only add to the real joy of heaven. Our highest joy will be, that we are free from sin and in the likeness of God. "I shall be satisfied when I awake with thy likeness."

To be holy like to God will be my highest thought of the redeemed. And as we approximate that holiness, the wonders and greatness and boundless extent of redemption will open to our astonished minds, and the song of redeeming love will break from our lips. And yet, as higher and newer beauties and charms in God's character appear, and we rise nearer and nearer to it, anew our songs, in concert with the halleluias of the heavenly host, will swell into the highest anthem of praise: "To him who loved us, and washed us from our own sins in his own blood, and hath made us kings and priests unto God."

Such may be the experience and joy of every child of Adam. No one so unknown, so obscure, no one so deeply sunk in sin, no conscience, however dark, no soul so near to hell, but that the blood of Christ is sufficient to wash all guilt and defilement away, and prepare it to enter into that state of holiness which calls forth the highest joy and sweetest song in heaven.—*American Messenger.*

### Four Impossible Things.

First, to escape trouble by running away from duty. Jonah once made the experiment, but he soon found himself where all his initiators will, in the end, find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre.

Third, to form an independent character, except when thrown on their own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; but away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely upon his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up the hill with difficulty than to roll down with inglorious ease.

### Patience added to Temperance.

2 PETER 1: 5-7.

Patience—a meek endurance of the wrongdoings and weaknesses of others—is an essential trait in symmetry of character. This gentle and lovely grace is impressively commended to our cultivation by the words and example of the Saviour. "Come unto me, for I am meek," is his winning call. When he was reviled, he reviled not again; and when expiring upon the cross for us, that wondrous prayer, "Father, forgive them," shows how He, the perfect One, could bear with the wrongs of men. This meek endurance of outrage is difficult of attainment by even the most advanced Christian; for the more perfect he is, the more acute is his perception of sin in others as well as in himself, and the more active his sense of disapprobation. Yet when patience has its "perfect work," he must meekly endure the glaring defects, gross inconsistencies, and even the flagrant sins of those around him. He may reprove the sin, but he must regard compassionately the sinning one.

Such is the patience required in the canon. But is there not danger here that, while the Christian regards so tolerantly the sinner, he may forget the heinousness of the sin? While preserving his soul in equanimity amidst the thousand follies and foibles of pro-

fessing Christians, may he not find his own heart grow less sensitive to wrong, his spiritual perceptions lose their vivacity, and his judgments conform too closely to the standard of the world? Unless we greatly misjudge, many of the meek and in other respects faultless Christians allow their patience towards their erring brethren to degenerate into a toleration of their errors. In their gentleness they excuse and palliate and apologize for the wandering brother, until they lose sight of the obviousness and sinfulness of his conduct. To prevent this excess of toleration, they need an additional grace which will keep them in close communion with the Spirit of Holiness, and lead them to regard sin as God does. To affect this they must add to patience, godliness.—*American Messenger.*

### Watchfulness.

"Therefore let us not sleep as do others, but let us watch and be sober."—1. THES. 5: 6.

The watching in the above verse undoubtedly has reference to the coming of Christ, as the preceding verses plainly indicate. The apostles' instructions upon a subject so important, are certainly very appropriate. Watching and sleeping are qualities directly opposite to each other. Where we are watching, either naturally or spiritually, we are conscious of everything around us, and if placed in positions that would expose ourselves to danger, we would use every exertion to be extricated therefrom, and will generally be successful. But when we are sleeping just the opposite of this is the result. A sleep both of body and mind resembles death. Talk to an individual asleep from evening till morning, and it will do him no particle of as sleep from evening till morning, and it will do him no particle of good. His house may be burning over his head, thieves and murderers may be stealing march upon him, the ship may be ready to sink (as in the case of Jonah), the boiler to burst, and the cars to make a dreadful collision, but the sleeper heeds it not. He lies unconscious as if every thing around him was in perfect safety.

But the sleeping the apostle has reference to, refers to the spiritual man, to a state of drowsiness, lethargy, and indifference to our future welfare.

The very term "*watching*" implies danger. What would be thought of the pilot that would undertake to steer a ship safely into harbor, through a dangerous channel, and fall asleep on his way? or of the engineer sleeping while his train is running at lightning speed? Surely they would be discharged for neglect of duty, and not worthy to hold so important a trust.

My christian friends, it is now nearly nineteen hundred years since the promise was made that Christ would come the second time, with thousands of his saints to collect his jewels home, and God only knows how soon the eastern sky may be rent asunder and the train of heaven descend upon the earth. Then we to the individual found sleeping! Oh how we should watch! The watching in our text has reference to this very period of time. It is not particularly necessary that we watch with our natural eyes the direction from which our Saviour is expected to come, but we must watch our hearts, the dispositions of our mind. Are we ready? would we love to see the Saviour come? or are we so full of this world, and the things thereof, that we would rather that Christ would not come quite so soon? These thoughts ought to occupy our minds and stir us up, to keep our lamps trimmed and burning.

Brethren and sisters, we have all launched our ships out upon the great ocean, and some perhaps are near the haven of rest, while others are yet out upon mid ocean, battling with the storms and tempestuous waves of a wicked world, yet if we keep strictly watch, and are sober, we will all eventually arrive and be safely harbored in the desired haven of peace and eternal rest.—*Gospel Visitor.*



## Herald of Truth.

## Book Bindery.

We have just added to our office a Book-bindery, and will hereafter be prepared to do all kinds of work in that line, on the most reasonable terms. We solicit the patronage of our friends and the public in general.

## To Our Correspondents.

The following persons who have ordered the paper, have neglected to give us the name of their post office. They will please to inform us to what place their papers are to be sent, and we will send them accordingly; namely: Lewis Yoder, C. D. King, Abraham L. Weaver, Henry W. Bean, Abraham Weaver, and J. L. Witmer.

John Schmidt, Jr., will please inform us whether we shall send him the English or the German paper.

## To Our Subscribers.

During the first years of the publication of the *Herald of Truth*, we sent the paper only to such subscribers as had paid for the paper in advance, and discontinued it as soon as the term of subscription had expired. Some of our subscribers felt that they should have a little more time to renew their subscriptions, and it often happened that such as were desirous of reading the paper, and willing to pay for it, did not renew their subscriptions, just because they had not done so promptly, and then having missed several numbers, they neglected it entirely.

We have therefore sent the January number of the present volume to all our old subscribers, and will continue to do so, unless they direct us to discontinue their paper.

We do not intend to press our paper on any one; we only desire to give all who wish it, the best opportunity possible to read it. If therefore we are sending the paper to any who do not wish to continue their subscriptions, they will please inform us of the fact, and we will take their names off the list.

We also hope those who thus continue to receive the paper, will, during the year, find a convenient season to remit us the amount of their subscriptions.

If any of those not wishing to take the paper any longer, order the Postmaster to return it, they will please let us know, by some means, from what office they return them. Several persons have thus returned their papers to us without giving the name of their postoffice, and we gave the matter no attention because we could not tell where, on our books, to find the subscriber's name.

## Apology.

We feel that we again owe an apology to our readers, on account of our inability to attend to our editorial duties as we should have done, for the reason that a considerable portion of our time was taken up in getting ready and removing to our new office. Letters and articles that should have received our prompt attention had to be left over for the next number, for want of time to get them ready. We hope our readers will bear with us and we shall try to make amends in future.

## Correspondence.

For the Herald of Truth.

## Account of a Journey.

Dear brethren and sisters in Christ Jesus, first I wish unto you and us and all godfearing souls the abundant grace and mercy of a kind God, the love of Christ, and the communion of his Holy Spirit. Amen.

Aug. 26th, I, in company with my wife and daughter, left home, and, at 9 o'clock A. M., took passage on the train at Sterling, Illinois. On the 27th, at 6 A. M., we reached Orrville, Ohio; and taking there the train on the Millersburg Railway about 7 o'clock, we arrived by 8 o'clock, thanks to God, safe and sound at my brother Jonas Neiss's in Akron, and found them all well, which occasioned us much joy. We tarried there till the 28th, and then taking the train again, we went to Wadsworth, in Medina County, a distance of 15 miles, where we then visited our friends, brethren and sisters, whom we found in tolerable health.

On the 31st in the evening we came to Bro. Abraham Rohrer's, where we passed the time very pleasantly. On Saturday the 1st of Sept., we attended meeting in Guilford Meeting-house, where a devout audience was present. At noon we were at Bro. Henry Kindig's, where a good many brethren and sisters, among whom was the beloved brother and preacher Henry Beery, had assembled, with whom we spent the time very pleasantly in admonishing and edifying one another in the Lord. In the evening we made a visit to Bro. Jacob Nold's, where several brethren and sisters had met again, with whom we spent the evening in singing and admonishing one another. The same evening, we went home with Brother Henry Coppel. On the 2nd, we visited the brethren and sisters again, reaching Bro. Michael Rohrer's in the evening, whose family we found all well. On the 3rd, we, in company with brother and sister Rohrer, visited our beloved brother and deacon Jacob Kreider, but found sister Kreider and one of the children sick of typhoid fever. In the evening, we came to Bro. John Leatherman's, where we remained all night. We found Bro. Leatherman, who has been sickly for several years, tolerably feeble. But the joy of meeting us once more on this side of the grave and of eternity so revived him that he and his wife accompanied us on the following day on a visit to two different places.

At the urgent request of the so-called Oberholzer Mennonites, I had meeting, on the 5th, in their Meeting-house, where a large audience assembled, the brethren Rohrer and Beery being present also. At noon we, in company with Bro. Beery and several brethren and sisters came to Pre. E. Hunsberger's, where we spent the afternoon in christian conversation with much pleasure. In the evening we, in company with a United Brethren preacher, went to Western Star, where we also visited several brethren and sisters. On Sunday the 8th, we attended meeting at Rohrer's Meeting-house, where a

large and attentive audience was present. At noon we, in company with many brethren and sisters, went home with Pre. Jacob Berge, where we spent the afternoon quite pleasantly, and before separating, we honored our heavenly Father by singing a parting hymn and with prayer. Then Bro. Beery's son took us to Wayne County to Brother and Preacher Beery, to which place the brethren Rohrer also came in the evening. We spent the evening together in true brotherly love and conversation about spiritual things till late in the night, and, commending ourselves to the protection of God, retired to rest. The next morning we took leave of the friends, and, commending ourselves to the directing care of God, Bro. Beery brought us to Orrville, where we took passage on the train about 9 o'clock. Under God's kind protection and help, we arrived, God be thanked, safe in Philadelphia on the 10th, about 7 o'clock A. M., and at 8 o'clock took the train again for Norristown, at which place we arrived at 9 o'clock, and were received with great joy by my wife's two sisters. On the 11th we went to Skipack, where we visited the brethren and sisters and were everywhere received in a most affectionate manner.

On the 14th, we reached the residence of our dear brother Pre. Isaac Clemens. On the 15th, we attended meeting in Salford Meeting-house, where the presence of so many of my former friends and acquaintances, some of whom I have not seen for twenty years, was an occasion of so great joy to me that I could scarcely speak for joy. At noon we went home with the dear brother and preacher Bauer, where my dear uncle Pre. Henry Neiss under whose roof I had gone in and out for ten years, and my dear old uncle Deacon Abraham Clemmer, besides several other brethren and sisters were present, which was an occasion of great joy. In the evening we reached the house of my sister and brother-in-law Daniel Schneck, where we were again met by several brethren. On the 16th, we again visited the brethren and sisters, and came in the evening to Bro. Neiss's above-mentioned, where several brethren again came together, and we enjoyed the evening till late in pleasant association and conversation. On the 17th my uncle took us to brother and preacher Jacob Landes's, where several brethren and sisters came together and we enjoyed ourselves well.

On the 18th, Bro. Joseph Fried took us to Isaac Freed's, one of whose daughters, a dear young sister, was very sick, having no hope of recovery, nor did she desire it. She had, however, a strong hope that the Physician of souls had healed her spiritually, and her desire was to depart and be with Christ. Here we tarried till in the afternoon, after which we spent the time in visiting in this vicinity till Saturday, the 21st, when we reached my aged uncle, Abraham Clemmer's, where I again met my uncle, Pre. Neiss, besides several other brethren and sisters, among whom was Pre. Joseph Clemmer, who, with others, came there in the evening. We were together there till late in the night edifying and admonishing one another in brotherly love, that we may strive to live faithful and obedient to the teaching of Jesus, so that we may be able to meet again beyond the grave and be eternally happy. Then commending ourselves to the protecting power of God, we retired to rest.

On the 22d, we attended meeting in Franconia Meeting-house, where a large and attentive audience had assembled. At noon we came to Bro. Jacob Kolb's, where there were many brethren and sisters with whom we enjoyed ourselves well. In the afternoon Bro. Rittenhouse took us to brother and deacon Henry Hartman's, who brought me in the evening to my aunt's and Pre. Christian Souder, where we stayed over night. On the 23rd, Bro. Souder brought us to Rockhill Meeting-house, where we again had meeting. At noon we went home with Bro. and Pre. Samuel Detweiler, where the brethren Pre. Neiss, Pre. John Allebach, and Dea. John Detweiler came. In the afternoon we went home with Bro. Allebach, and in the evening with Bro. J. Detweiler. On the 24th, Bro. Detweiler took us to meeting at Perquess Meeting-house. At noon we accompanied Bro. and Pre. Henry Meyer to his home, where I also found the brethren Allebach, Detweiler, Pre. Isaac Oberholzer, and Dea. Clemmer. In the afternoon we visited a sick sister, and after speaking to her words of comfort and admonition with singing and prayer, we accompanied in the evening Bro. Oberholzer to his home. On the 25th, there was meeting at Deep Run Meeting-house and the

Lord seemed to be in our midst. At noon, we, in company with Bro. Oberholzer and Pre. John Gross, went home with Pre. Samuel Godshalk. In the afternoon we went home with Bro. Gross, and in the evening we came to Bro. Shaddinger's, where we stayed all night. On the 26th, we had meeting again in Doylestown Meeting-house. At noon we accompanied Bro. and Pre. Isaac Richert home, where we met with the brethren Gottshalk, Gross, and others. In the afternoon we went to Bro. John Detweiler's till evening, when we visited Bro. and Dea. Michael Ruth's, where several brethren and sisters came to see us.

On the 27th we had meeting at Line Lexington. After meeting we visited Bro. Krout's and in the afternoon Bro. Clemmer and I visited Bro. Daniel Rosenberger's, where a young sister was sick, having lain in bed for six years. The brethren Pre. Kolb and Pre. Cassel, besides other brethren and sisters, were also present and delivered an exhortation. The afflicted sister bears her pain with great patience. She says, her hope is fixed wholly on Jesus; and she is waiting with desire to be released and to be for ever with Christ.

Having also visited the aged brother Henry Clemmer, we went in the evening to Bro. David Allebach's, where several brethren and sisters came together again and we enjoyed a profitable time till in the night, when I, being much wearied, retired to rest. On the 29th there was meeting in Towamencin Meeting-house, a large and attentive audience being present. With tearful eyes and sad hearts we took leave of our friends, brethren and sisters, and accompanied Bro. Benj. Rosenberger home, where many brethren and sisters were assembled. From there we went home with Bro. George Reiff, where we remained over night. On the 30th, there was meeting in Skipack Meeting-house, after which we went home with Pre. Mensch, where the brethren and preachers Neiss, Clemens, Wismer, Hunsberger, Bauer, and others came together, and we enjoyed ourselves well. Bro. and Sister Mensch then took us to my brother-in-law Christian Hunsicker, where we stayed over night. On the 1st of October they brought us as far as Pre. George Detweiler's. On the 2nd the latter accompanied us in our visits, and, on the 3d, Bro. George Reiff took me to Conference at Franconia Meeting-house, where many preachers and deacons were assembled evidently in the most cordial brotherly love, who seemed all to be like-minded. I had to think of the poet's words:

"Oh how lovely 'tis to see  
Brethren all in love agree."

And the Savior says, "Hereby shall all men know that ye are my disciples, if ye love one another." After meeting, I attended the funeral of the son of Joseph Schwartz, a youth of the age of 21 years. On the 5th, my brother-in-law Hunsicker and his wife brought us to Norristown, where I again had meeting on the 6th, an attentive audience being present, among whom were my uncles Neiss and Clemmer, of whom we there took our last leave with a sad heart. We tarried there till the eighth, when we took the cars about 8 o'clock A. M., for Philadelphia. At noon we left Philadelphia again on the train and on the 9th at 7 A. M. reached Orrville, Ohio, in safety, for which God be thanked. Abraham Rosenberger's son-in-law, named Martin, having come to meet us there, took us home with him. On the 10th, he brought us to Medina County, where a beloved brother George Kreider, formerly a neighbor of mine, while we lived in Ohio, was buried. The brethren Horst and Troxel and I delivered funeral addresses. His age was 34 years. We, having made several visits, were conveyed on the 12th, by brother and sister Leatherman to Orrville again where I had meeting on the 13th in Martin's Meeting-house. In the evening they conveyed me to Medina, and on the 14th Bro. Jacob Kratz took me to Stark County, where I was to preach a funeral sermon on the 15th, at the burial of the deceased brother Jonas Horst, who was also a brother of Pre. Horst's. Bro. John Brennenman, however, being present on the occasion, took part in the same, as did also Bro. Gilmore. In the evening I accompanied Bro. Kratz to his home, to which place John Coppel's family had accompanied my wife and daughter also. On the 16th they accompanied us to Dea. George Shaum's, a distance of over twenty miles, where I had meeting on the 17th in Shaum's Meeting-house. On the





have laid down or taught any ordinance that would be in opposition to the words of Jesus.

Now should the brethren utterly condemn and reject the ground for which I have here contended, I would yet ask them this question: What is to be done with such persons, or members, as have put away their wives for the cause mentioned, and have married others, and have afterwards been received into the church? Or I would yet ask in particular: What is to be done with a man who, on account of said cause, has put away his wife while he was yet unconverted, and has afterwards been received into the church, and then married again, and is on that account cut off from the church again? Both of these questions I am very anxious to have answered; but more especially the last one. I beg the brethren to have patience with me; for I was pressed through a sense of duty to write the above, since it was asked, in one of the letters above referred to, what is properly the scriptural cause for which a believer may be permitted to put away his wife. If, however, the brethren are convinced that I am in error, I would heartily entreat them to aid me to come to a knowledge of the truth; for I desire to be on the right side. And if they can show me from the Scriptures that I am in error in this matter, I shall feel heartily thankful, and gladly recall all that I have written contrary to the word of God, and all that I have helped to do amiss at the Virginia Conference; and I believe that the brethren in Virginia are prepared to do the same.

Dearly beloved fellow-laborers, let us deal as brethren with one another, and walk together hand in hand in bonds of love. If the weaker fall, let the stronger lay hold to assist. Let us bear with and assist one another, that love and peace may abound. The brethren in the ministry, especially bishops, are all requested to give their views either through the *Herald* or by writing to me privately; but I would prefer it if they would do so through the *Herald*. I think we may clearly see, from the contradictory resolutions adopted by the said Conferences, the necessity of having a general Conference every two or three years, in order to consider and to decide important points.

J. M. BRENNEMAN.

## Children's Column.

### What You are to Do.

The Testament teaches us to

Add to your "faith,"	Add to your "virtue."
Add to your "knowledge,"	Add to your "patience."
Add to your "godliness,"	Add to your "brotherly kindness."
Add to your "charity."	

What does this all mean, children—this adding of one thing to another? It means that either one is not sufficient of itself to make a perfect Christian, but that you must strive to grow in grace—to add one good thing to another until you possess them all. Just look at this table and see what precious things you are admonished to acquire. Will you try to make these virtues yours, children?

### Measuring Time.

The people in the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then, looking where his shadow terminates, he measures the length with his feet, and tells you nearly the time. Thus the workmen measure the shadow which indicates the time for leaving their work. A person wishing to leave his toil,

says, "How long my shadow is in coming!" "Why did you not come sooner?" "Because I waited for my shadow." In the seventh chapter of Job we find it written, "As a servant earnestly desireth his shadow."

### CHARITY.

As a Christian grace charity is reckoned the crowning one of the apostle Paul, when he says, "And now abideth faith, hope and charity, these three; but the greatest of these is charity." 1 Cor. 13: 13. This, then, is reckoned by the apostle as the most essential, the most enduring, the most profitable. See 1 Cor. 13: 2; 8: 3.

Have we this grace in us? Are we governed by it? If so, we cheerfully grant our brother the same right to think and speak and enjoy his own opinion that we claim for ourselves. "Think and let think" (Wesley) should be our motto. If we differ in opinion from Bro. A., let each go to the word of God for light, praying for divine aid, and not let an honest difference of opinion become a "bone of contention." No, no, brother. God forbid. "Destroy not him with thy meat, for whom Christ died." Rom. 14: 15.

Education and tradition has much influence over us in this world of sin and trial; but let God's word be our guide; let us abide by the "Thus saith the Lord." What saith the word? We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. \* \* \* But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 4: 20. Supreme love to God, and loving our neighbor as ourselves (Luke 10: 27) is what Christ enjoined upon us. Let us heed it, ever remembering the golden rule, "Therefore all things ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." Matt. 7: 12.

Let us examine ourselves to see if we are in the gospel faith, living according to Bible rule, having our hearts filled with love to God and man; and when this is our happy lot, we shall rejoice to hear of the prosperity of our brother, be he black or white, and nothing will offend us.—*Exchange*.

### Scraps of Wisdom.

If your hands cannot be usefully employed, attend to the cultivation of the mind.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kinds of intoxicating liquors.

Ever live (misfortunes excepted) within your income.

When you retire to bed, think over what you have been doing during the day.

Earn money before you spend it.

Never speak evil of any one.

Make no haste to be rich, if you would prosper.

### The Intercessor, Jesus.

"Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory," which thou hast given me; for thou lovedst me before the foundation of the world."

Father, I bring this worthless child to Thee  
To claim thy pardon; once, yet once again  
Receive him at my hands, for he is mine;  
He is a worthless child; he owns his guilt;  
Look not on him—he cannot bear thy glance;  
Look but on me—I will hide his filthy garments;  
He pleads not for himself—he dare not plead;  
His cause is mine—I am his Intercessor  
By that unchanged, unchanging oath of mine;  
By each pure drop of blood I lost for him;  
By all the sorrows graven on my soul;  
By every wound I bear, I claim it due.  
Father Divine! I would not have him lost;  
He is a poor, a worthless child, but he is mine;  
Sin hath destroyed him—sin hath died in me;  
Satan hath bound him—Satan is my slave;  
Death hath desired him—I have conquered Death;  
My Father, hear him now—not him, but me;  
I would not have him lost for all the worlds  
Thou hast long since created for my glory,  
Because he is a poor, a worthless child,  
And all, his every hope, on me he lies.  
I know my children, and I know him mine  
By all the tears he has wept on my bosom;  
By that full heart that beat against my breast,  
That contrite anguish, that my children know;  
By all his sighs o'er our lost Israel.  
By all the prayers he breathes for Judah's sons.  
I know him by the sign my children bear;  
That trusting love with which he clings to me.  
I could not bear to see him cast away,  
Vile as he is—the weakest of my flock,  
The one that grieves me most, that loves me least;  
Yea, tho' his sins should dim each spark of love;  
I measure not my love by his returns,  
And though the stripes I send to bring him home  
Should serve to drive him farther from my breast;  
Still he is mine—I lured him from the world,  
He has no right, no home but in my love;  
Though earth and hell combined against him rise,  
I'm bound to rescue him, for we are one.

O Sinner! what an Advocate hast thou!  
Methinks I see him lead the culprit on,  
Poor, sorrowful, ashamed, trembling with fear,  
Shrinking behind his Lord, accused, condemned,  
Well pleased to hide the form, himself abhors  
With that all spotless garment of his friend,  
And hear the Father say, "My son,  
His cause is thine, and thine are mine,  
Take thy poor, worthless child, he is forgiven."

### Peacemakers.

Are you a peacemaker? Are you a peacemaker at home?—Are you a peacemaker abroad? Are you a peacemaker everywhere? If you are, you have God's benediction: "Blessed." If you are not a peacemaker, can you expect it?

What is a peacemaker? A peacemaker is one who, in the first place, desires peace himself. The spirit of peace is in his heart. There is none of the spirit of war or contention there. He wants to fight with no one in any way. If he speaks the truth in opposition to error, it is in love, and not in the spirit or manner of fighting.

In the second place, desiring peace himself, and to live at peace with all men, he will also desire to see it among others. Nothing will grieve him more than to see his friends, neighbors, or brethren in the church at war. His heart will be bowed down whenever he is in the midst of strife; and his spirit will mourn, being burdened, when he hears the bitter words of variance, and witnesses the unkind acts of those who are not in love with each other.

And in the third place, loving peace himself, and being grieved when he beholds hatred, strife and war among others, he will do all he can to reconcile and make peace between them. He will spare no labor, he will withhold no effort, which he can put forth among all with whom he meets, to restore peace and unity where strife and division exist. In exhortation, in prayer, in every act and word, he will make for peace. All his influence will be for peace; night and day he will labor for it, and all his days he will seek to make peace.

Brethren and sisters, everywhere: Are we doing this? Are we peacemakers? Have we all the *spirit of peace*? If we have, we shall make peace. Where strife and divisions now exist among us, they will cease, and love, peace and unity of heart (if not of head) will take the place of "wars and fightings." Let us all be peacemakers, and then there will be peace.—*World's Crisis*.

### Immortality.

Immortality in the creature is predicated only of righteousness. The term "immortal," with its derivative, "immortality," occurs only five times in the Bible, namely in the following passages: "The king eternal, immortal, invisible."—1 Tim. 1: 17. "The King of kings, and Lord of lords; who only hath immortality."—1 Tim. 6: 15, 16. "God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life."—Rom. 2: 5-7. "This mortal must put on immortality; \* \* \* so when this mortal shall have put on immortality."—1 Cor. 15: 53, 54.

The Scripture meaning of any term must be determined from the use that is made of it in the Scriptures themselves. We cannot go to the writings of men to find out the import of Scripture terms and phrases. If we do, we are very liable to imbibe erroneous sentiments. "Comparing Scripture with Scripture," is the rule. Now when we compare these passages together, and note the relation of this term in each text to the context, we find nothing contrary to the position that immortality is predicated only of righteousness, but, on the contrary, enough to amply confirm that position. This fact constitutes one of the strong (if not indeed the strongest) holds of the theory of the annihilationists. It is no doubt a fact as stated at the head of this article, that immortality is predicated only of righteousness. So those who live and die unrighteous shall not inherit or possess immortality. But does it, therefore, follow that they shall be blotted out of existence? *They shall not cease to exist.* The Holy Scriptures very clearly teach the undying, the eternal nature of man. The point of difficulty is a wrong definition of the terms "immortal" and "immortality." They are generally considered in the theological world, to mean *eternal conscious being*; whereas, the Scriptural import of these terms, is *eternal happiness*, being synonymous with the phrase, "eternal life," which always in the Scripture means moral purity coupled with that eternal blessedness which results therefrom. Let us briefly examine the texts above cited. "The king eternal, immortal, invisible." Now, if the term "immortal" in this text means eternal conscious being simply, how apparent the tautology! For precisely the same signification belongs to the preceding word "eternal." But if it be understood to mean moral purity and blessedness as belonging to Jesus Christ, and, therefore, to last forever, how strikingly beautiful is this passage! Eternal! That is, always existing. Immortal! That is, always pure and blessed. Invisible! That is, invisible to mortal eyes.

"The King of kings, and Lord of lords, who only hath immortality." Here it is said of our Lord Jesus Christ that he only hath immortality. Now if immortality in this text means simply eternal consciousness, then it follows that Christ alone possesses this! Hence all others will, sooner or later, suffer an extinction of conscious being. What then does this text mean? Let us see. The apostle had just said to Timothy, (verse 12,) "Lay hold on eternal life," i. e., that life of blessedness for both soul and body in the resurrection state, which results from a life of faith, in the mortal state. Then he



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Mail, " " 9,30, " "  
Express, " " 11,05, " "  
Mail, (Air Line,) 10,55, " "  
Express, " " 8,35, P. M.

#### GOING WEST.

Express, 2,05, A. M.  
" " 6,50, " "  
" " 6,15, P. M.  
Mail, 7,50, " "

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express, 2,30, A. M.  
Mail, 9,35, A. M.  
Express, 11,05, A. M.

These trains connect at Detroit with the Great Western Railway of Canada, the only railway by Niagara Falls and Suspension Bridge, making the shortest, quickest, cheapest and most desirable route to all eastern cities. Passengers leaving Elkhart by this route at 2,30, A. M., arrive in New York at 3,15 the next afternoon. Those leaving Elkhart at 11,05 A. M., arrive in New York at 10,30 the next evening.

R. K. BARSH, Ticket Ag't.

Elkhart, January 1868.

Great Western Railway.

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# Herald of Truth.

## A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 3.

ELKHART, INDIANA, MARCH, 1868.

Whole No. 51.

### The Good Shepherd.

Into a desolate land,  
White with the drifted snow,  
Into a weary land,  
Our truant foot-steps go:  
Yet doth thy care, O Father:  
Ever thy wanderers keep;  
Still doth thy love, O Shepherd!  
Follow thy sheep.

Over the pathless wild  
Do I not see him come?  
Him who shall lead me back,  
Him who shall lead me home?  
Listen! between the storm-gusts,  
Unto the straining ear,  
Comes not the cheering whisper:  
"Jesus is near?"

Over me He is bending!  
Now I can safely rest,  
Found at the last, and clinging  
Close to the Shepherd's breast.  
So let me lie till the fold-bells  
Sound on the homeward track,  
And the rejoicing angels  
Welcome us back!

W. E. Littlewood.

### Christians' duty to the Unconverted.

Walk in wisdom toward them that are without. Col. 4:5.

All human beings are God's natural children, and he is the common Father of all, and has had regard to all in the work of redemption, for Christ "tasted death for every man." And as our heavenly Father loves all his intelligent creatures and labors to promote their salvation, he has made it the duty of those who have experienced the blessings of divine and saving grace, to feel, as he himself feels, a desire to have those who are yet without the pale of the church, brought within the fold of Christ, that they too may be saved. And it is the duty of Christians, not only to feel such a desire for the salvation of alicus, but also to labor to accomplish their salvation. Such is the practical character of the precept "Walk in wisdom toward them that are without." And such, too, is the import of the precept of Jesus, when he says to his disciples, let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

Among the many defects in christian character which are to be lamented and amended, is the want of appreciation of their responsibility towards those who are out of the church. The relation of the church to the world, and the solemn and important trust committed to it by its divine Head in making it the ground and pillar of the truth, and the fact that the ordinary method used by the Lord for

reforming worldly people is by the agency of the church, throw a weighty responsibility upon the church, and each individual member of the church shares in that responsibility. Christ is the Christian's example, and we are admonished to "let that mind be in us which was also in him;" and it is positively declared that "if any man have not the Spirit of Christ, he is none of his." And the concern of the Redeemer for them that are without, was a very prominent trait in his character, and his labors to bring them into his fold, were assiduous and unceasing. Witness his prayer for his persecutors, and his tears over Jerusalem. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Such being the manifestations of the love of Christ "to them that are without," those who profess to follow him, or to make him their example, and to sympathize with him in his holy and noble work of saving souls, cannot, if they are consistent, be indifferent to the spiritual wants of the unconverted.

The phrase "them that are without," forcibly expresses the condition of the unconverted, and is elsewhere used by the apostle to represent this class of persons. He asks the Corinthian brethren when reproving them for going to law one with another, "what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth?" Without is used by the apostle in the text under consideration, in the sense of *not within*; *without the gate*. Christ is the city of refuge, and in him alone the sinner is safe, and secure. And should death overtake him before he reaches this city, he must perish, and that "without remedy." "The devil, as a roaring lion, walketh about, seeking whom he may devour," and all will fall a prey to him, who are not in the fold of Christ. Then as the disobedient are out of that fold they are in constant danger of falling a prey to this devouring lion. And in the parable of the ten virgins, it is said that while the foolish went to buy oil, "the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." It appears from this representation of things, that those who are not ready to meet the Lord when he comes, will have the door closed against them. And this door may practically represent the door of mercy, hope, and heaven. Sad, indeed, then is their condition! And when their critical and dangerous state is contemplated by the Christian who believes that what God has declared will surely come to pass, he will feel as Paul felt when he beheld the idolatry of the Athenians—his spirit stirred within him. And prompted by pity, love, and duty, he will feel constrained to labor for their salvation. And especially will he feel for those of his own family and for his friends, for the thought of their being shut out of heaven while he himself and others are happy within, will be painful in the extreme.

The precept, then, requiring us to walk in wisdom toward them that are without, or in other words, requiring us to so conduct ourselves (for walk, according to the common meaning of Scripture, signifies our conduct and conversation) that our happy and pious lives will recommend Christianity to "them that are without," meets with a hearty response in every true Christian's heart.

It then is our duty as Christians so to live that our conduct towards, and also in the presence of, "them that are without," may be such that they will have a tendency to bring them into Christ, and into the church, and into heaven. An exemplary christian life will have this tendency. The apostle Peter in the following admonition recognizes this effect in a holy life: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may, without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." What is here said of the influence of wives, will also apply to that of husbands, and more or less to all our relations in life.

We walk in wisdom toward them that are without, and fulfill the divine precept, when our intercourse with the world is characterized by that wisdom, prudence, care, and watchfulness, which both the spirit and laws of Christianity inculcate.

And in doing this, we must in the first place be very careful not to give them any occasion to take offence at, or to become disgusted with, our religion. This has too often been done. Many have not only become indifferent to, but even prejudiced against Christianity, because of the immoral conduct of those who have professed it. They have not distinguished between the abuse of Christianity and Christianity itself. And although the inconsistency of members of the church will not justify the unconverted in the day of judgment in their neglect of duty, yet as they frequently seek refuge in this hiding place, Christians should not furnish them with it. We owe it to God, and to ourselves, and to those that are without, that we do nothing that will prejudice any against our religion. That was a solemn charge which Nathan made against David when he said, "Thou hast given great occasion to the enemies of the Lord to blaspheme." And the apostle Paul says concerning the inconsistent lives of the Jews, "Thou that makest thy boast of the law, through the breaking of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you. Rom. 2:23-24. The heathen formerly made the same charge against inconsistent Christians, and reproached them with it. "The men boast," said they, "that they are delivered from the tyranny of Satan, and are dead to the world; yet their affections and lusts no less overcome and master them than ours do us, and they call us slaves of Satan. For what avails this baptism with which, as they pretend, they have been washed; and that Spirit which, as they say, governs them; and that gospel respecting which they make so great a noise; since their whole life is full of filth, and flesh, and disorder?" Consequently, when the apostle is urging the importance of a holy life upon believers, he uses the following with other motives: "that the name of God and his doctrine be not blasphemed." 1 Tim. 6:1; and in another place he gives the following reason for the blameless lives he enjoins upon believers; "that the ministry be not blamed," 2 Cor. 6:3. Thus we see that in all the intercourse which Christians have with those that are without, they should so walk that no charge of inconsistency in their conduct, or want of devotion to their God could be justly charged against them.

A Christian looks upon all men as the creation of God and remembering that Christ died for all, he respects them, and regards them as precious, however degraded and disfigured by vice they may be.

But the precept requiring us to "walk in wisdom toward them that are without," does not only enjoin upon us an innocence of life or an avoiding of all offence toward them, but we should be kind and courteous to them also, and imitate the goodness of the Lord, and do good to all as he does, and disdain none. And we should account all our neighbors whose necessities or sufferings come under our notice of whatever nation they may be. This is the best course we can pursue to convince men that our religion is divine. And if it does not convince them of this, it will take from them all grounds for slandering our christian profession, and if they ever have to bear testimony against us they can only say what the enemies of Christianity said of primitive believers; "Such a one is a good man, and there is nothing to be blamed in him but that he is a Christian."

And, finally, a Christian walk or conduct toward them that are without, requires of us direct efforts for their salvation. They should be made the subject of our prayers, and we should seek and

improve suitable opportunities for speaking to them about their salvation, and of recommending to them a holy life. But remember we are to walk wisely toward them, and that it is a "word fitly spoken" that "is like apples of gold in pictures of silver." Pr. 25:11. A compliance with the precept under consideration will also lead to efforts and encouragement for the spread of the gospel among the unconverted, and to judicious efforts to bring them under the influence of the gospel.

To those who are without, and who may chance to read this article, we would kindly say, see what interest the Lord has taken in your salvation! He has not only provided salvation for you, but he has made it the duty of the members of his church—to conduct themselves towards you as will be best calculated to give you a correct view of the excellency of that salvation, that you may thereby be induced to avail yourselves of its advantages. Then while so many are concerned about your spiritual interests, be not yourselves indifferent about them. Do not remain without. Enter while the door is open.

Christian reader, let us endeavor to "walk in wisdom toward them that are without," that their minds may be favorably impressed with the importance and excellency of Christianity, for if they remain out of Christ, they must remain out of heaven. J. Q.

### Dr. Gunn on Charity.

The Christian, the philanthropist, and those who may be favored with a boundless store of the goods of this earth, should exercise charity toward their fellow-men suffering in want and poverty. If people generally knew the degrees of good they could accomplish, by a little personal attention and relief to the poor, and by an occasional visit to their sick beds, we are sure no selfish, sensitive feelings would deter them from the performance of such benevolent and truly Christian acts. Christians should remember the poor; and the thought of their wants and sufferings should lead them to the observance of benevolent duties enjoined upon them by the Savior. They profess to serve and worship, and by the religion they profess to practice. Let not the religion you have embraced become a disrepute, nor your sincerity and honesty questioned, by a refusal or neglect to exercise those acts of kindness which make the heart of the sufferer leap for joy, and the desolate home brighten with abundance of succor. Now is the time for the Christian to show by his works that he is not merely a professor, but a practitioner of the doctrines inculcated by the Savior; for the philanthropist to extend his works of love to suffering humanity; for the rich to show their gratitude to the "Giver of all gifts," for their continued prosperity and bounteous earthly store, by extending the helping hand to their less prosperous and less fortunate neighbors.

Were you fortunate in inheriting a large property, or have you been prosperous in speculation, or in trade? In brief, do you possess houses, lands, stocks, and are you in receipt of an income, far more than adequate, not only to supply you with the necessities and comforts, but with the luxuries of life? If the answer to all these questions be in the affirmative, Providence has clothed you with power greatly to assist and relieve many of the poor and meritorious of your fellow-creatures. This may be done, too, without any injury to yourself, without entailing your comforts, without impairing your health, without shortening your life. On the contrary, your mind will be soothed, your heart will be gladdened, and your whole nature will be improved by acts of benevolence; while the relieved through your means, will offer up prayers for your welfare, in this world, and in the world to come. You will feel a nameless, an indescribable satisfaction in the discharge of such duties as we have referred to; you will feel elevated in your estimation; your reflections will be calmer and sweeter, and even, when wrapped in the arms of sleep, your slumber will be deeper and more refreshing. The future, too, will gather a ray of light, as from heaven; the divine attributes of virtue, of Christianity, will be felt and enjoyed by

you, and kindling under the hallowed influences of that blessed spirit, Charity, you will, every hour of your life, rejoice for the period when you awoke to a true sense of your duty as a sentient, conscious, responsible, and accountable being.

You might comfort and instruct thousands, who amid the scenes of squalid misery, ignorance and crime, might be brought to love and reverence religion. There are large numbers of sincere Christians in this world who, themselves comparatively poor, yet manifest their principles by going about doing good. They are "the salt of the earth;" and without the purifying influence of such, what would be the fate of the poor? Then, be kind to the unfortunate, dry the mourners' tears, that memory may have a store of such thoughts to live upon when the reality shall no longer stand before us. The everlasting hills will crumble to dust, but a good act will never die. The earth will grow old and perish, but a charitable act will be ever green, and flourish throughout eternity. The moon and stars will grow dim, and the sun roll from the heavens; but the truly charitable man or woman will grow brighter and brighter, and not cease to exist while God himself shall live. The king of Persia, conversing with two philosophers and his vizier, asked, "What situation of man is most to be deplored?" One of the philosophers replied, that it was old age accompanied with poverty; the other, that it was to have the body oppressed with infirmities, the mind worn out, and the heart broken by a series of disappointments. The vizier, however, replied, that he knew a condition far more to be pitied. "It is that," said he, "of him who has passed through life, without doing good, and who, unexpectedly surprised by death, is sent to appear before the bar of the sovereign Judge of all. Charity is placed at the head of all the Christian graces; without it, religion is like a body without a soul; our friend, a mere shadow; our alms, the offerings of pride and hypocrisy. Was this heaven-born, soul-cheering principle the mainspring of human action, the all-pervading motive power that impelled mankind in their onward course to eternity, the polar star to guide them through this world of sin and woe; the trials and sorrows of life would be softened in its melting sunbeams, a new and blissful era would dawn auspiciously upon our race, and pure and undefiled religion would then be honored and glorified. Wars would cease; envy, jealousy, and revenge, would hide their diminished heads; slander and persecution would be unknown; sectarian walls, in matters of religion, would crumble in the dust; the household of faith would become what it should be, one united, harmonious family in Christ; infidelity, vice, and immorality would recede; and happiness, before unknown, would become the crowning glory of man; Christianity would stand forth, divested of the inventions of men, in all the majesty of its native loveliness. The victories of the cross would be rapidly achieved, and the bright day be ushered in when our blessed Savior shall rule King of nations, as he now does King of saints.

Benevolence is a part of religion; it falls like the dew from heaven on the drooping flowers in the stillness of night. Its refreshing and reviving effects are felt, seen, and admired. It flows from a good heart, and looks beyond the skies for approval and reward. Angels smile on such. It is the attribute of Deity, the moving cause of every blessing we enjoy. Religion begins with a change of heart. The greater part of life is usually occupied with the acquisition and use of property. A change of heart, if real, cannot leave this principle part of life unaffected. The subject of it must be expected to show that he has found a more valued treasure in Heaven by his new aims in getting, and his new principles in using the treasures of this world. If, in that chief part of life occupied with gaining and using property, the professed subject of a change consisting in placing the affections on things above, continue to show the same estimate of property as the great end to be sought, the same eagerness in getting, the same tenacity in holding, the same self-seeking or exclusively selfish gratification in using it, need it be surprising that his worldly competitors doubt the reality of the change? Must not Christ repel such professors with his own searching question, "What do you more than others?" There is nothing less than absurdity in the idea of a change, in which the man becomes a new creature in Christ, in which old things are passed away

and all things become new, which yet does not carry a new spirit through the business, and consecrate the property as well as the heart to God—in which the *theory* is all for the glory of God, the *practice* all for making money.

Religion is love. Now love is an active principle. It is as natural for love to act beneficently, as for a fountain to flow, or a star to shine; and its action is ungrudging, unstinted, delighting in toil for the loved object. Witness, for instance, the toils of parental love. Can love to God and man be the very essence of the character, while beneficent efforts are left to hazard, crowded into the by- corners of life, supplied by chippings and remnants? Can love control the heart, when at the same time it obviously does not control the actions of the life? Christians are laborers together with God. God is always giving, always employed in the work of beneficence. If we labor with him, then we must labor in the work of love, of benevolence. God designs to form us into his likeness; and to this end, we are no sooner brought into his kingdom, than we are put to doing his work. Can any one, then, be a laborer together with God, and make that secondary, which he regards as primary; pursue without plan, energy, or steadfastness, the object which he seeks with a steadfastness which knows no abatement, a zeal which spares no sacrifice, and an outpouring of treasure, which arithmetic can not calculate? A laborer together with God is it possible that you, now reading these lines, can be, and yet that object to which, with him, the destiny of nations and the movements of heavenly hosts are subordinate, be with you secondary to money-getting, to furniture, to equipage?—a mere accidental appendage to business? Let the great fact possess your soul with the fullness which its reality demands, that you are privileged to be a laborer together with God, and that God is unceasingly engaged in the work of benevolence, and you will cease to make selfish gratifications the exclusive object of your pursuit, and instead of beneficence being an occasional accident or appendage to business, it will become a steady aim and business itself, be pursued mainly as a means of doing good—of being like God and engaged in the same work. The benevolent man is the truly happy man. He that seeks to get good from men—to make them subservient to his happiness, is miserable, in comparison with him who aims to do good to others. God loves and blesses those whose disposition and conduct resemble his own. And as the mind becomes more generous, more pure, more active in doing good, all the sources of felicity will multiply around it, it will have peace and dignity within, and the smiles of infinite complacency will beam upon it with inexpressible glory.

### Night Song.

Mother, now sing me to rest.

For the long, long day is done:

Fold me to sleep on thy breast,

As the night folds up the sun.

For my heart is heavy with fears,

And my feet are weary with play;

Hide me from life's lengthened years

Fold me from weeping away.

These flowers, so blessed and sweet,

I've gathered from far and from near—

I lay them all down at thy feet—

They are wet with many a tear.

But, mother, now sing me to rest,

Take back the lone child, tired with playing.

Fold me to sleep on thy breast—

All the day long vainly straying.

*Transcript.*



## The Fruit of the Spirit.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—*GAL. 5:22.*

**Love.** Love for God. When we love persons we take pleasure in doing things to please them, and so when we love God we delight to do his will. We do not obey him with dread and reluctance, as if he was a hard master, and are not all the time wishing we were not obliged to do such disagreeable things, and grumbling because so much is required of us. Our will is given up. We have no will of our own; it is swallowed up in the will of God. We do not do this and that because we enjoy doing it, but because we can glorify God by so doing, and can bear heavy crosses with cheerful willingness for Jesus' sake. Jesus is our all in all. We live for him, and our every act is actuated by a desire to do his will.

The fear of the Lord is the beginning of wisdom, but perfect love casteth out fear. We do not fear him; we rest in his arms with the trust and confidence that an infant rests in the arms of its mother. Why should we fear him? He guards us as the apple of his eye. Why should we not love him? His love for us is as strong as an iron chain, and as enduring as the rock of ages, more gentle than the love of a mother for a sick child, and as infallible as the depths of the ocean. He watches over us with more than a father's care. When we are sad he comforts us, and when we are weak he strengthens us; when we are hungry he feeds us, and when we are weary he gives us rest.

When we are cast down and discouraged, he cheers and blesses us; and when we think we are strong, and can stand alone, and become lifted up and self-righteous, he lets us fall, and humbles us until we are weary, and I sad, and discouraged; and when we can find nothing to hold ourselves up by, and are sinking, then he puts underneath us his arm, and shows us that he is strong, and will be our strength, and although we are nothing but weakness and sinfulness, if we only lean on him, he will carry us safely along; and when we realize that we are nothing and can do nothing, and yield to him, he gives us his Holy Spirit, which begets in us love; love that is weak compared with his, easily changed, thoughtless and fluctuating; but deeper, purer, richer and truer than we were ever capable of before, a love that is far beyond anything the world can ever know.

And this love is as broad as the air above us. It reaches out to all the world, and while we love God with all our heart, we love our neighbor as ourself. It is not hard for us to obey the injunction—"Whatsoever ye would that men should do to you, do ye even so to them," for we love them as we love ourselves, and would no sooner injure or hurt the feelings of one of them than we would put out one of our own eyes. We do not like to hear one spoken against, and if one does wrong we do not tell others of it, and thus lessen the respect they have for our friend; but with a desire to benefit him, we tell him of his sin and kindly show him the better way. We love our friends, and not with a blind, selfish love, that flatters them to their own destruction, but with a pure, disinterested affection, that desires their best good; and a jealousy that sees the least fault, the seemingly smallest sin, and will watch for the time to benefit them by helping them get rid of it.

We never lack-bite those we love; we never become angry with them, or even impatient, and when this love is shed abroad in our hearts, we understand what Jesus meant when he said that on the two commandments, "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself," hang all the law and the prophets.

We are no longer under the law. It is not in our hearts to steal, to kill, to lie and to covet. The law was our school-master to bring us to Christ, but the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Romans 8:2-4.

This love takes in our enemies, for when one has this love, his heart cannot contain hatred. If any person injures him, he will not wait for an apology before he forgives, for his heart cannot retain a hard feeling, and he loves that person with an unselfish love that desires the best good of the one who wronged him. He feels sad, for he knows that unless that person repents and seeks forgiveness, he will be lost; and he is careful not to say or do anything that will drive the one who has sinned further from Christ.

When individuals have this love for God, they will not spend the time in giving them in idle conversation, or in reading stories to amuse themselves; but when they meet and converse with friends, they think, "What can I say for Jesus?" and watch for an opportunity to say something that will bring before them the better life; and if they have a few minutes to spend in reading, they will take the time to learn more of God; and whether they read history, poetry, science, the news-paper or the Bible, their object is to glorify God. They do not do anything to please or glorify self; they are sunk out of self into God.

When individuals love their neighbor as themselves, they do not spend five dollars or five cents for that which will simply add to their selfish pleasure, while there are others in the world who are suffering for the necessities of life; who are hungry, and cannot get food; who are cold and have not the means to procure clothing; and still others who are unprepared to meet God, and when Jesus comes will be lost unless they first turn from sin. A few pennies will buy several tracts, and many persons have been led to Christ by reading one of these silent preachers. A few dollars will help a brother along, who is laboring hard to save souls from death, a great deal. Paul may plant, and Apollos may water, and God give the increase; and though you perhaps can neither plant nor water, you can help board the gardener, and furnish seeds to sow.

In building a house, it is as necessary to have shingles, and door-latches, and nails, as it is to have the heavier timber; and a latch is as useful in its place as one of the pillars that support the building; and although you may not be one of the pillars of the church, improve the one talent God has given you, and may-be he will give you another. If he has given you the gift of eloquence, use it to his service; if he has given you large reasoning faculties, or business capacities, use them for his glory. If he has given you money, or health, or influence, do not use it to promote your own selfish interests; improve your talents for his sake. Use your feet if you have the use of them; your eyes, your hands, your tongue, all you have, with an eye single to God's glory; use all your members as instruments of righteousness unto God.

Love is the fulfilling of the law. When we have the Spirit that brings forth love, this service is spontaneous. Ask God to give you the Spirit which bears the fruit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—*World's Crisis.* which we are sealed unto the day of redemption.—*World's Crisis.*

## BABYLON.

Babylon stood on a large plain, in a very fat and rich soil. The walls were in thickness eighty-seven feet, in height three hundred and fifty feet, [authors differ as to the height of the walls,] and in compass sixty miles. These walls were drawn round the city in the form of an exact square, each side of which was fifteen miles in length, and all built of large bricks cemented together with bitumen, a glutinous slime arising out of the earth of that country, which binds much stronger and firmer than mortar itself.

In every side of this great square, were twenty-five gates; that is, one hundred in all, which were all made of solid brass. From the twenty-five gates in each side of this great square, went twenty-five streets, in straight lines to the gates, which were directly over against them, in the opposite side; so that the whole number of the streets was fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right an-

gles. The streets next to the wall were two hundred feet broad; the rest were about one hundred and fifty. The whole city was cut out into six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. The houses were all built three or four stories high, and beautified with all manner of ornament towards the street. Babylon was greater in appearance than in reality, near one-half of the city being taken up in gardens and other cultivated lands, as we are told.

A branch of the river Euphrates ran quite across the city, from the north to the south side; on each side of the river was a high wall built of brick and bitumen, of the same thickness as the walls that went around the city. In these walls, over against every street that led to the river, were gates of brass. These gates were always open in the day-time, and shut in the night.

There was also a bridge across the river, at the ends of which were two palaces. The old palace which stood on the east side of the river, was three miles and three quarters in compass; near which stood the temple of Belus. The new palace which stood on the west side of the river, opposite to the other, was seven miles and a half in compass. It was surrounded with three walls, one within another, with considerable space between them. In this last palace, were the hanging gardens. They contained a square of four hundred feet on each side, and were carried up in the manner of several large terraces, one above the other, till the height equaled that of the walls of the city.

Another of the great works of Babylon was the temple of Belus. A prodigious tower stood in the middle of it, six hundred feet in height. It is asserted that this tower much exceeded the greatest of the pyramids of Egypt in height.

Some authors believe that this is the very same tower that was built there at the confusion of the languages; and the rather, because it is attested that this tower was all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was.—*From Ancient History.*

For the Herald of Truth.

## Subjection to the Higher Powers.

Romans 13.

The 13th chapter of Paul's letter to the Romans is a portion of Scripture that is misunderstood by many honest and sincere persons, and by some perhaps willfully misconstrued, so as to make it appear as though the apostle taught a direct submissive obedience to the temporal powers, even in case of wars and the shedding of the blood of our fellow-men. Now, dear friends and fellow-companions, by the grace of God given to us as a weak instrument in his hands, I must say that to draw such an inference from the scripture in question is altogether inconsistent and even absurd, and would be making the apostle contradict himself. To understand, then, the meaning of the apostle's words, we must first consider the circumstances in which he and the church, at that time, were placed, and what induced him to address the church on this point; and keeping in view the general tenor of the apostle's teaching, we shall probably be able to solve the mystery which has caused so much trouble already even to honest-minded persons.

Now, in the first place, the church at Rome, to which this letter was addressed, was composed of Jews and Gentiles. The Jews, who were a very conciliated people, were for certain reasons, while living under the old dispensation, permitted to take up arms against their enemies, against their enemies, whom they always conquered when they were in God's favor, or rather God did it for them. Now those who are acquainted with Scripture history, know that the scepter had, at this time, as was foretold by the prophets, departed from the Jews, so that they were now under the power of the Roman government, a Gentile nation. This was very humiliating to their natural and political pride, as they imagined that they were the only people in favor with the true God, and should therefore rule over the Gentile nations as, in former times, they had been accustomed to do.

Secondly, we must take into consideration that the Jews, in general, were eagerly looking for their promised Messiah, who they supposed was to come for this very purpose to free them from the power of the Romans and again make them an independent and ruling nation. This, therefore, was the great cause, on account of which they rejected the true Messiah when he came teaching his strictly non-resistant doctrine, which his followers and apostles also taught after him; as may be seen in his sermon on the Mount, and in many other places in the New Testament. These thoughts stirred their selfish nature, and caused them to exclaim, "If we let him thus alone, all men" [i. e., our whole nation] "will believe on him; and the Romans shall come and take away both our place and nation" [our temple, or place of worship]. They thought that then there would be no fighting men among them any more. They forgot that God had often protected that place for them, when they turned to Him with all their hearts. They now thought they could defend themselves. But we see what became of their place and nation. These things should be a warning to every Christian, nation, and society, who, like the Jews, think God will favor them.

I think the force of this argument of the Jews themselves should be sufficient to convince every honest mind of the non-resistant character of the doctrines of Christ. Just what they feared would happen, if they should let him alone and obey his non-resistant doctrine, has actually taken place in spite of their obstinate resistance and self-assumed power. Their place and nation has been taken away by the Romans, and this evidently came to pass just because they, being unmindful of the kind visitation from Heaven, rejected Christ the promised Messiah, and his doctrine, and would not have him to rule over them. They followed their own conceived wills to their own destruction, as the destruction of the city of Jerusalem and the great temple by the Romans plainly proves. They fought with a desperation and obstinacy, against all hopes of success, that, if fighting had been their duty, they, no doubt, would have fulfilled their duty. I think they fought just like some of our fighting Christians of the present day, who, in their fanaticism, think they do God service. John 16:2.

Thirdly, we will now take into consideration another point. As has already been intimated, the Jews were eagerly looking for their redemption; but they thought it was to be a redemption from the Roman yoke. They believed that the time was at hand when the promised Redeemer was to appear in the world; but as is too much the case with mortals, they looked only, as it were, with a natural eye, to be redeemed from their natural bondage, and overlooked the great object of Christ's coming into the world. They did not comprehend the fact, that the object of his coming was not to save our natural bodies, but to redeem the souls of men from death; and that he came to save not only the Jews, but the whole human family. They wanted a Messiah to redeem them from their political troubles, and therefore rejected the true Messiah, in whom they saw no beauty or comeliness, that they should desire him. Is. 53.

At the time the apostle wrote this epistle to the church at Rome, many impostors, or false christis, rising up among the remnant of scattered and superstitious Jews, promised them deliverance from the power of the Roman government, and collecting bands of these deluded people engaged in revolt, riots and bloodshed, which invariably resulted in destruction to themselves as their just punishment and retribution from the hand of the God whom they pretended to serve. God had now forsaken them and given them over to their own obstinacy and hardness of heart. No doubt, therefore, the apostle Paul had good reason to fear that some of his Jewish brethren, especially his new converts, might be drawn away into these riots. He fully understood their prejudices and strong attachment to their old customs and laws, which had already been a source of much trouble in the churches, and, therefore, as a true watchman on the walls of Zion, blew the gospel trumpet, and warned them against such unlawful acts, showing in the strongest language the inconsistency of Christians taking any part whatever in revolts and resistance against the higher powers. Christ reproved his disciples, when they requested him to cause fire to come down from heaven to consume their enemies as Elias did, and said to them, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy

men's lives, but to save them." The apostle, therefore, seeking to impress on their minds the nature of the spirit of Christ who said, "If they persecute you in one city, flee ye into another, here teaches in plain and strong terms the duty of submission and patient endurance. "Let every soul," he says, "be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God." Here the inspired apostle strikes at the root of revolt. He shows that the source of all power, or powers, is in Jehovah, the omnipotent God. From that Fountain of power the whole creation derived its power of action. By this power, not only the earth and the waters bring forth living and moving creatures after their kind (Gen. 1: 20-24), but man who was created in the image of God and made male and female to be fruitful, to multiply, and to replenish the earth, was endowed with power and authority to subdue the earth and to have dominion over the fishes of the sea and over the fowls of the air, and over every living thing that moveth on the earth; but man was not to subdue man and to have dominion over his fellow-man, his own kind and brother. Adam sinned in this that he sought to take to himself power which God had not given him the privilege of exercising without bringing on himself the penalty of pain and misery. This same law, I think, still stands as firm to day as it did then.

If we be renewed and born again by the regenerating grace of God, and have received Christ's forgiving Spirit, living after the Spirit, and not after the flesh, we can be happy even under afflictions: otherwise we cannot be really happy, not even if we could bring under our power the whole civilized world, because we could not then be in the element of existence to which God had properly adapted us. Hence, from the effects of sin and transgression, we plainly see that the power which is bestowed by God on man for action can be conducive to man's happiness only so far as he moves and acts according to the will of God. God is love and his will is that we should move and live in the spirit of love toward one another. But when men began to abuse the power bestowed on them, and to rule over their fellow-men contrary to the will of God, even to the slaying of their fellow-companions, they brought only thereby calamity on themselves. See Gen. 4: 1-24 and 10: 8-10.

Nimrod, the son of Cush, we are told, began to be a mighty one in the earth. He was a mighty hunter before the Lord, wherefore it is said. Even as Nimrod the mighty hunter before the Lord. According to the accounts of history, Nimrod was a man of great talents and courage. He engaged in hunting and killing ravenous beasts, such as lions, tigers, and many other wild animals, which infested the country and preyed on the tame animals and even on man. This being a work of benevolence and benefit to his fellow-creatures, he soon found others willing to engage in his services to assist him in this work. So long as he followed this occupation with a legitimate purpose, he was, no doubt, a blessing to his country and, in consequence, he was called the "mighty hunter before the Lord."

But by the influence he thus gained over his fellow-men, he appears, at last, to have become desirous of bringing them under his power and God permitted him to do so. Thus by his courage, skill, and ambition, Nimrod (not God) became the founder of the first monarchy, or kingdom. The city which he built in the beginning of his kingdom was called Babel, which signifies confusion, because God, being displeased with their designs, there confounded their language and prevented them from carrying out their purpose.

From this event we may learn how vain and foolish are all human contrivances, however great or strong they may be, when they do not promote the honor of God. Human institutions and structures, however magnificent, will all perish, or, as is usually the case, be overthrown by the hand of man again. No doubt the time will come, and God only knows how near it is, when all temporal powers, kingdoms, and monarchies shall be crushed and broken to pieces by him who is the King of kings and Lord of lords, and who said, "All power is given unto me in heaven and in earth." Dan. 2: 44-45.

Now, although it seems plain the establishment of kingdoms, and the exercising of temporal power over one's fellow-man, is not an institution of God, but of man, and cannot, therefore, continue always, yet God, in his mercy, saw proper to permit this in the world. And even when his people the children of Israel, would have a king, like

all other nations, to reign over them, God said, Give them what they ask (1 Sam. 8). For God in his mercy and wisdom, saw that it was necessary to teach them this great lesson, that if they do not live and act according to his will; their king cannot save them; and it is necessary that all the nations of the earth come to the knowledge of this truth. The inspired apostle, therefore, can justly call this permitted authority an ordinance of God, as in the 2nd verse of the quoted chapter.

DAVID SHERK.

[To be continued.]

For the Herald of Truth.

### Early Training of Youth.

The training of children in the fear of the Lord is a subject which it seems to me, cannot be too carefully considered and kept before the minds of parents, because there prevails so great an indifference in respect to this matter; and that, even among the brotherhood of the church, which is indeed sad to think of. Whence does it come that so many of the children of the Mennonites are wandering in strange ways; and some have even fallen into the dissipated habits, of the men of the world. Dear brethren and sisters, it is well worth while to spend some thought on this subject, that we do not neglect our duty towards our children and their blood be not required at our hands; for this is a serious consideration.

Idleness is the parent of vice, and we should begin to direct attention to this fact even in early childhood. A pious writer says, "Grave duties rest on you, O parents. Do not bring up your children in indolence; but accustom them, in their earliest years, to habits of industry and usefulness." How often have I heard parents say with tears, "I have neglected that which I can never retrieve." Oh how dreadful it will be at the great day of accounts, when children shall rise up and accuse their parents, saying, "You have never shown me the way of salvation. Oh that you had done as Simeon writes (Ecclesiastics 30), Chastise thy son, and hold him to labor, lest his lewd behavior be an offense to thee. Bow down his neck while he is young, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thy heart. Give him no liberty in his youth, and wink not at his follies. He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry. A horse not broken becometh headstrong; and a child left to himself will be willful."

Children are sacred pledges committed by God to our care, and he will demand them again at our hand. When they have grown up, parents often are heard to exclaim, "What shall I do? What course must I take? I am anxious to bring my children to the Lord." This may be intended; but many parents do not even concern themselves so much, and think that the preacher should complete what the parent neglects in the instruction of children. But far more sad is it to have to say that many children seldom or never attend church and their parents attend but little more frequently. Is the fault then with the parents or the children? Let each one seriously ask himself this question.

Why do men concern themselves so much to make provision for their children in temporal things? In this no pains are spared. Parents go far west, in order to obtain cheap lands for their children, being unconcerned whether they can attend church or not. They go contrary to the word of the Lord, which says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The former, however, is not to be neglected; for parents should lay up treasures for their children (the world was not made for the children of this world only, but also for the children of God); but I think, it should be, first of all, the ever-abiding treasure of heaven, which is of far greater value than the whole world. O you parents, to whom God has entrusted the care of children, do not let them pass their early years before you bring them to Jesus. Do not first sacrifice them to the world and the Moloch of pride. For the heart of a child is like wax; it retains the imprint of whatever is impressed upon it, whether it be Christ or the

world. Therefore, impress it with the image of Christ, that Christ, may be formed therein. But if the Moloch of pride has its image impressed in the heart, it cannot so easily be eradicated again.

The apostle says, "I show unto you a more excellent way;" and this is love. Take them up, therefore, in the arms of love as soon as they are borne on the arms of flesh, and bring them to Jesus. Go not in the way "I," or you cannot be the followers of Jesus; but go in the way "Thou." Thou, Lord, canst do all things, I nothing. Therefore, I bring this child to thee. As thou didst take up into thy arms the Jewish children, and didst bless them, do thou also bestow on my child thy blessing. Receiving this, it shall want nothing more. Mark 10.

The pious Hannah has left an example which parents will do well to consider. She brought her children into the temple of the Lord, and said, The Lord hath given me this child, therefore he shall be the Lord's as long as he liveth. The mother of Jesus also brought her child into the temple, and presented him to the Lord. Luke 2: 22. Thus should you do also; take them with you into house of God; lead them into the temple of truth and love: offer them to God: commit them with prayer and supplication to the care of the Savior; and if you do not neglect your part in admonishing, encouraging and instructing them, neither will he fail to do his part also; for he loves them, and desires their salvation. AGNES HARTMAN.

For the Herald of Truth.

### A Reply.

In the *Herald of Truth*, Vol. 4, page 169, we read that the dear brethren in Virginia held a conference on the 17th of September, 1867, in the proceedings of which we find the following: "The subject of Sunday Schools was brought up and spoken against."

In Mark 10: 13, 14, we read, "And they brought young children to him that he should touch them, and the disciples rebuked those that brought them." Luke, 18: 15, we have nearly the same words. This might have deterred those who brought the little children from bringing them, but in the 14th verse we hear the blessed voice of our Savior expressing to the disciples his displeasure, saying, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of God. How impressive are these words! If they (the children) belong to the kingdom, they also belong to the chosen flock, which the Lord as their shepherd desires to nourish and feed through his under-shepherds."

In John 21: 15, 16, our Savior exhorts Peter, saying, "Feed my lambs." Hence not only the sheep, but also the lambs belong to the flock; and to them shall the green pastures not be denied. The children also are a part of the people, therefore the Lord commanded Peter and all his servants, "Feed my lambs."

O may the Lord grant that soon every minister and church may comprehend the importance of this matter, and provide means by which the lambs may obtain better care.

Now, it is further said, "It was not thought best that we should send our children to Sunday school in the way Sunday schools are conducted; neither in the way we understand that some of our brethren in the West have them." How Sunday schools are conducted in other places I know not, but since we in the West are particularly referred to, we will inform the dear brethren in Virginia, and all others, how we conduct our Sunday school.

We open with singing and prayer, after which the children are divided into classes. The first class reads in the Testament by turns. The passages of scripture are explained, questions are asked, and exhortations are given. The children also commit verses from the Scriptures to memory. The second class are those who still need instruction in reading. To this class also verses are given to commit to memory. The third class are those who cannot read at all. We also endeavor to advance each class. To my knowledge nothing disorderly has yet occurred, although we do not consider ourselves without fault, and should any one have observed anything out of place,

we desire that they would tell us of our faults or give some scriptural reason to show us that we are in the wrong.

It is further said, "We can have our Sunday schools in our houses." The instruction of our children in our own houses, where it is observed, is one of the best virtues, but it is a certain truth that the lesson our Savior taught, especially to Peter and all the apostles reaches further than our own houses.

In the second book of Kings 12: 7, "King Jehoshaphat called for Jehoiada the priest and the other priests, and said unto them, Why repair ye not the breaches of the house?" "Ye also as lively stones are built up a spiritual house," 1 Pet. 2: 5. If we endeavor to preserve this house in good condition, we must habituate our children to it, in our own houses even from their youth, and then also seek to fit them collectively as living stones for the above mentioned house in a Sabbath school conducted in a Christian-like manner. This is my view of this subject, yet I acknowledge my weakness and imperfection and am therefore willing to yield my view for a better one.

SAMUEL HIRSTEIN.

Morton, Tascere Co., Ill.

### "Waiting for the Morning."

"I am waiting for the morning,"  
The languid sufferer said,  
As, worn with pain and weariness,  
She lay upon her bed;  
"I am looking at the eastern skies,  
To watch the early dawn;  
Oh, give me patience, blessed Lord,  
While waiting for the morn."

"I am waiting for the morning:  
To-night I cannot sleep:  
I'm listening for the first bird-note  
To break the silence deep:  
I am watching for the twitter  
On leafy bough and spray,  
And praying still for patience,  
While waiting for the day."

"I am waiting for the morning,  
I long to see the sun  
Come forth in golden glory,  
His daily course to run—  
To watch him from the hill-tops  
Dispelling shades at night,  
And beaming on my patient eyes,  
While waiting for the light."

And thus, "waiting for the morning,"  
The weary sufferer lay,  
And saw the golden glories  
Of a never-ending day.  
While gazing at the eastern skies,  
Before the early dawn,  
Her Savior sent and called her home,  
While waiting for the morn.

American Messenger.

### The Gospel.

Deprive us of the gospel, and what is left? The sun may shine but it only mocks us. The stars may deck the firmament, but they are only as the ornaments which adorn a corpse. The earth may be covered with green, but it is only as a culprit's livery. Take away the gospel, and nothing good or beautiful remains.

## Herald of Truth.

ELKHART, Ind., March, 1868.

### Conferences.

The Semi-annual Conference in Lancaster Co., Pa., will be held at Brubaker's Meeting house, on Friday the 2d of April, being the Friday before good Friday.

The Semi-annual Conference, in Montgomery Co., Pa., will be held on the first Thursday in May.

The Annual Conference in Ohio, will be held at Oberholtzer's meeting-house, in Mahoning Co., near Columbiana, on Friday, May 15th, being the third Friday in the month.

### Correction.

In the article on Matt. 19: 9, by J. M. Breuneman, in the last No. of the *Herald*, several inaccuracies occur. The quotation, on page 27, from Matt. 5: 32, should read as follows: "But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." The quotation there given is found in Matt. 19: 9. Also in the eighth line, on the same page, for "case" read cause.

### Pride and Humility.

The first edition of "*Pride and Humility*" in the English language is exhausted, we shall in the course of a few weeks issue another edition, when we shall be able to fill all orders promptly. This is an article which should be read by all, and we hope those who have not yet done so will send for a copy without delay.

### The Cause of Peace.

This is a subject in which all mankind should be interested, and especially should we as non-resistants feel a deep interest in anything that will tend to promulgate principles of Peace and aid in removing from the minds of men the idea that a man must manifest his manliness and maintain his honor, his possessions and his reputation by fighting, and that nations must extend their dominions and settle their differences by an appeal to the sword. We have watched with a good deal of interest the efforts that have been put forth by the various Christian denominations, as well as the efforts of different societies to maintain the Cause of Peace and extend it among the nations of the earth, their efforts to educate the world on anti-war principles and bring into more general practice the blessed doctrines of our Savior who came to establish a kingdom based on principles of love and who taught peace and good will unto all men.

To advance the cause of peace among the nations of the earth, several societies have been formed which make it their special object to teach peace principles and to issue peace publications. One of these exists in the city of London, England, under whose auspices is published the *Herald of Peace*, in which we find the following letter representing to some extent the condition of the friends of peace in some parts of Europe.

### NON-FIGHTING CHRISTIANS IN RUSSIA AND AUSTRIA.

MY DEAR FRIEND H. RICHARD,—I have the pleasure to enclose cheque for £7 (the equivalent for 50 roubles), as a donation to the London Peace Society, from Cornelius Janzen, Berdiansk, South Russia.

This little commission was entrusted to my friend Isaac Robson and myself, who lately paid a visit to that part of the world. Our estimable friend C. J. is one of the people called "Defenceless Christians, or Menonites." Of these interesting people about 35,000 are in South Russia—colonists from Prussia—who have left the "fatherland," to find that full liberty of conscience and freedom from disability (imposed for their refusal to bear arms) which are denied to them in their own country. C. J. is warmly interested in the Peace cause.

On our way to South Russia, by the Danube, we came a little into communication, at Vienna and Pesth, with some members of another remarkable religious society, who call themselves "Bible Christians, and Believers in Christ," but who are called by the outside world "Nazarenes." These people also hold that war is unlawful to the Christian, and uphold their testimony at all costs. One of their number, a tailor by trade, named Peter Zimbricht, was drawn for the army, and, refusing to serve, was sent prisoner to Vienna, shortly before the late war in Prussia. He was treated there with lenity by the authorities, and allowed occasionally to visit his friends, who consoled him and strengthened his faith. But when the war broke out, he was sent to join the army in the field—his sword and musket being tied to his body. At the battle of Sadowa or Koniggratz, his commanding officer, finding him resolute in his refusal to fight, ordered him to be shot; but in the act of pronouncing the fatal order a ball or shell terminated his own life. Zimbricht remained a military prisoner; and, having been transferred from one fortress to another, his friends, when we saw them, had lost sight of him.

In the *Times* of (I think) the 6th of this month there was a sensational, but far from accurate, account of the "Nazarenes," in the letter of their Hungarian correspondent.

It felt refreshing and encouraging to my friend and myself to find that our own Society (the Friends) is but a small minority of those who hold that wars and fightings are opposed to the spirit and precepts of the Divine founder of Christianity.

I am respectfully,

THOS. HARVEY.

38, Springfield Place, Leeds, Twelfth Month 17th, 1867.

## Correspondence.

### From Illinois.

Leaving home on the 4th of January, I arrived at Bro. Joseph Klopfenstein's, in Eureka, Woodford County, where I staid all night. The next morning, Bro. Klopfenstein brought me to Bro. George Wagner's, a distance of six miles. An appointment for meeting being made, a goodly number assembled to whom, by the help of the Lord, the word of God was preached. In the evening, Bro. J. Belli brought me to my brother's, Peter Stuckey, where we stayed till the next morning. From there we went to Washington, where we had some business to attend to, and were entertained all night by Sister Magdalena Burkay, widow. On the 7th, at 5 o'clock A. M., I took passage on the train and, changing trains at Peoria, I came to Snashwine on the Bureau Valley Railroad. From there I walked about six miles to Bro. Henry Buehman's, where I stayed all night. On the 8th, Bro. Peter Bachman brought me to Bro. Joseph Albrecht's and from there to Widow Yoder's. Brother and Deacon Joseph Albrecht also came from thither and, the weather being very cold, we stayed all night there. On the 9th, I went home with Bro. J. Albrecht. The weather still continuing very cold. On the 10th, Bro. Albrecht brought me to Bro. J. Schmitt, where we remained over night. On the 11th, we came to Brother and Preacher Sauer's and, in the evening, we went to Bro. John Burkay's, where I remained all night. The others, however, returned home. On the 12th, there was meeting in a school house, where Bro. and Pre. Andrew Rogi was also present. On the 13th I intended to start to Iowa; but



it being the desire of several brethren that I would go with them on a visit to their friends living about twenty-five miles northward from here, I consented; for they were as sheep having no shepherd. The weather was very cold, but we arrived safely at Bro. Rogi's. A meeting was then appointed to be held on the 14th, at J. Rogi's house, where a very attentive audience then assembled. It was desired that another appointment be made for the next day, which caused me much joy; as it seems that these hungry souls were not yet satisfied. On the 15th, therefore, there was a meeting again at the house of Bro. A. Kneffer. In the evening, I, in company with several brethren, came to Bro. John Schwartzendruber's. The great severity of the weather not yet having abated, I felt little inclined to venture farther from home; as I had already suffered severely from the effects of the weather. I, therefore, thought it best to return homeward. Bro. J. Schertz, therefore, in company with the brethren Albrecht and Kneffer, brought me on my way as far as Princeton. There I took passage on the train on the morning of the 16th, and by noon arrived at Mendota, where I got on the train on the J. C. Railroad. Having reached Hudson, I walked from there three miles to Bro. and Pre. Christian Rupp's. On the 17th, I reached home in safety and found them all well, for which thanks be to God. But, during my absence from home, death visited the family of my neighbor, Jonathan Kauffman, whose wife it pleased the Lord to remove from amidst her family. She died on the 6th of January, aged 32 years and 3 months, leaving six children, the youngest of which was six days old. This seems to be a sad event for these little lambs; yet God doeth all things well in heaven and on earth. She was a daughter of Jost and Lea Yoder. She was buried on the 10th in the Farmersville Burying-ground. A funeral sermon was preached by Jacob Zehr and Jonathan Yoder. May the Lord comfort the bereaved ones through his great mercy.

I also feel thankful to the brethren and sisters for the love and kindness which they have shown toward me. May the Lord reward them according to his great loving-kindness. I hope I may, by the blessing of God, be permitted, at some future time, to visit the brethren and sisters in Iowa, when the weather is not so severe; as my bodily health is becoming feeble and requires some care. In conclusion, I commend you all to God, through Jesus Christ. Amen.

JOSEPH STUCKEY.

Danvers, Ill.

### Letter From Missouri.

Having received numerous letters soliciting information about this section of country, I will endeavor to respond through the columns of the Herald.

This country (Jasper) is situated near the south-west corner of the State of Missouri, borders upon the Kansas line on the west, and is the third from the Arkansas line on the south. The country is beautifully undulating, and is abundantly supplied with good water; there are many clear and beautiful streams running over beds of gravel, and some very fine springs. Good water is also everywhere easily obtained by digging. Probably about one fourth the surface of the country is covered with timber, which, on the river and creek, is of good quality, and, on higher ground, consists mostly of a dense growth of small timber.

The soil of the prairies is very deep and rich, containing a considerable proportion of lime and oxyd of iron. Much of it is what is familiarly known as *mediallo soil*, which is always considered the most productive and inexhaustible kind of land. The subsoil is sufficiently porous to allow the escape of all surplus water, and the soil will admit of being ploughed again within a few hours after a heavy rain. The country bordering on the "barrens" is in many places too much broken for convenient cultivation, and frequently in such situations, as well as in some others, the surface is strewn with loose lime stone rock, but the greater portion of the country is only sufficiently rolling to insure its healthfulness, and is free from any impediment to cultivation.

The soil is well adapted to the production of corn, sorghum, potatoes, hemp, flax, etc., but seems to be especially favorable for winter wheat, rye, oats, etc.

The climate is pleasant and salubrious, the winters are short and mild, while it is equally true that the heat of summer is no greater than it is in the North. This part of the state has been found to be less subject to drought, than Kansas, and the northern and central portions of this state, and, being less affected by high winds, the climate is much more agreeable. In consequence of the small amount of stock feeding required, the excellence of the natural pasturage, and the abundance of good water, stock raising is attended with but little labor and expense, and is highly profitable. This excels as a fruit growing country; and while all the different kinds of fruit succeed well, apples, peaches, and grapes attain a degree of perfection which, it is believed, can not be equaled elsewhere in the Mississippi Valley. Fruit and grain are said to have been remarkably exempt from the ravages of insects heretofore.

As the country has been partially settled for many years, there are many old orchards which supply the country with an abundance of fruit. Saw mills, grist mills, etc., are convenient.

Society is quiet and peaceful, and the people seem disposed to be kind and charitable. There are many good schools. The country is being rapidly settled up by settlers from the North and East. Carthage, which is the county seat, now claims 1,000 inhabitants, and contains about fourteen or fifteen stores, where goods can be obtained at reasonable prices; but it has not one drinking saloon.

Although we are at present deprived of railroad facilities, we think there is a good prospect that, in a few years, we shall have direct railroad communication, not only with the North and East, but also with the seaboard at Galveston, Texas; thus giving us the advantage of a convenient seaport market. The Kansas City, Fort Scott and Galveston Railroad, which will pass within probably fifteen miles of us, is being rapidly constructed; and another road which is to pass through Carthage, is much talked of.

Land is still cheap here. The price of unimproved prairie land is four to six dollars per acre, timber land seven to fourteen dollars, and improved farms ten to twenty dollars per acre. Lumber costs \$2 50, to three dollars per hundred. Much pine lumber, which is obtained in the counties south of this, is used here for building purposes. Wheat is worth two dollars, corn fifty cents, and potatoes one dollar per bushel; flour seven dollars, and pork ten dollars per hundred; and butter thirty-five cents per pound.

At present there are but three members of the Mennonite church here, and there is another family (from Virginia) expected to be here in a few weeks. We would be exceedingly glad to see more of our brethren settle here. It appears to have been the design of the allwise Creator, that his people, instead of remaining together in one flock, should be scattered abroad to the remotest parts of the earth, that the light of their godly example may shine before all men, that the glorious Gospel of Peace, in its purity, may be declared, not only by precept, but also by example, among every people. Thus we believe more good would result from the establishment of small congregations in various places, than from keeping together a few large congregations, where discord is too apt to mar the harmony between those who should be united in bonds of the most unchanging brotherly love.

We very much desire to be visited, as often as possible, by our ministers who may be traveling in the West. We feel that we have need to be frequently refreshed, and fed upon spiritual food, lest we should grow weary in well-doing.

We have endeavored to make the foregoing description as faithful as possible, and have taken care to avoid the error of speaking too highly of the advantages of our country, and concealing the disadvantages; yet we would earnestly solicit all who are seeking homes in the west to come and see the country for themselves before moving. Those coming here will leave the cars at Sedalia on the Pacific Railroad, from which place there is a tri-weekly line of stages running to Carthage, a distance of 140 miles. Those who are moving can have their goods freighted through from Sedalia at a cost of about \$1 50, per one hundred pounds. We live four miles due west of Carthage, where we can readily be found by those desiring to visit us. In conclusion, I would send a cordial greeting of love to the brethren and friends. God be with you all. JOSEPH W. BLOSSER.

Carthage, Jasper County, Mo., Feb. 17th, 1868.

### Questions & Answers.

For the Herald of Truth.

#### Remarks on 1 Cor. II: 4.

Every man praying or prophesying, having his head covered, dishonoreth his head." Each one should read for himself these words of the apostle, since a custom prevails at funerals which seems to come under this head. I feel sorry that it is so, but let us hearken to the words of Paul and not become followers of this world. I think the question is plainly explained by the apostle, yet I think it necessary for the brethren to write about these things, to instruct and exhort, and stand as faithful watchmen on Zion's walls, to guard the Church against all encroachments of evil, that the truths of the Gospel of Jesus Christ may be made manifest unto all men. Let us work out our souls' salvation with fear and trembling, while the day lasts, for the night is coming on, when no man can work.

DAVID TAYSON

## Children's Column.

### A Beautiful Gem.

There's many an empty cradle,  
There's many a vacant bed,  
There's many a lonely bosom,  
Whose joy and light have fled.  
For thick in every grave-yard  
The little hillocks lie,  
And every hillock represents  
An angel in the sky.

### Pardon for Omission.

Dr. Samuel Johnson, in writing to his mother, says:—"You have been, I think, the best mother, in the world. I thank you for your indulgence to me, and I beg forgiveness of all I have done ill, and all that I have omitted to do well."

So in the prayer he composed at the same time:—"Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly."

There is a deep meaning in this. Our offenses against God and our fellow men are far greater in the omission of duties than in the commission of sins. Let any one think it over faithfully and see if the weight of condemnation does not rest there.

And how much point in the expression—"omitted to do kindly." We might, often at least, almost as well not speak the truth at all, as to speak it not in "love;" so it may often happen that an act in itself eminently proper, has a dreadful omission about it, simply because it is not done kindly. What is charity, however bountifully bestowed, if sympathy be wanting? It was love that made the widow's mite outweigh all the riches given by others.

Our prayer should be like the prayer of David, "Cleanse Thou me from all secret faults."

### A Star Hidden by a Thread.

David Rittenhouse, of Pennsylvania, was a great astronomer.—He was skillful in measuring the size of planets and determining the position of the stars. But he found that, such was the distance of the stars, that a silk thread stretched across the glass of his telescope would entirely cover a star; that a silk fibre, however small, placed upon the same glass, would cover so much of the heavens that a star, if a small one and near the pole, would remain obscured behind the silk fibre several seconds. Thus a silk fibre appeared to be larger in diameter than a star.

You know that every star is a heavenly world, a world of light, a sun shining upon other worlds as our sun shines upon this our world.

Our sun is eight hundred and eighty-six thousand miles in diameter, and yet, seen from a distant star, our sun could be covered, obscured, hidden behind a thread, when that thread is near the eye, although in a telescope.

Just so we have seen some who never could be told the heavenly world. They always complained of dimness of vision, dullness of comprehension, when they looked in a heavenly direction. You might strive to comfort them in affliction, or poverty, or distress;—

but no, they could not see Jesus as the Sun of Righteousness. You might direct their eyes to the Star of Bethlehem through the telescope of faith and holy confidence; but alas! there is a secret thread, a filament, a silken fibre, which, holding them in subserviency to the world, in some way obscures the light, and Jesus, the Star of Hope, is eclipsed, and their hope darkened. There are times when a very small gratification, a very little love of pleasure, a very small thread may hide the light. To some sinners, Jesus, as Saviour, appears far off; but far off as he may appear, he certainly can be and shall be seen where the heart lets nothing intervene.

### Take Freely.

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up then!" was answered. "You are in the mouth of the Amazon River!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when in fact they had sailed unobserved into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up?"

Jesus Christ says: "If any man thirsts let him come unto me and drink." "And the Spirit and the Bride say, Come, and let him that heareth say, Come, and whosoever will let him come, and take of the water of life freely." Thirsting soul, the flood is all around you; "dip it up!" and drink and thirst no more.—*Earnest Christian.*

### The Sunday Stone.

In one of our English coal mines there is a constant formation of limestone, caused by the trickling of the water through the rocks. This water contains a great many particles of lime, which are deposited in the mine, and, as the water passes off, these become hard, and form limestone. This stone would always be white, like marble, were it not that men are working in the mine, and as the black dust rises from the coal, it mixes with the soft lime, and in that way a black stone is formed.

Now, in the night, when there is no coal-dust rising, the stone is white; then again, the next day, when the miners are at work, another layer is formed, and so on alternately, black and white, through the week, until Sunday comes. Then if the miners keep holy the Sabbath, a much larger layer of white stone will be formed than before.

There will be the white stone of Saturday night, and the whole of Sunday, so that every seventh day the white layer will be about three times as thick as any of the others. But if they work on the Sabbath, they see it marked against them in the stone. Hence the miners call it, "The Sunday Stone."

Perhaps, many who now break the Sabbath would try to spend it better if there were a "Sunday Stone" where they could see their unkept Sabbaths with their black marks.

But God needs no such record on earth to know how all our Sabbaths are spent. His record is above. All our Sabbath deeds are written there, and we shall see them at the last.

Be very careful to keep your Sabbath pure and white, and not allow the dust of worldliness and sin to tarnish the purity of the blessed day.

"Remember the Sabbath-day to keep it holy."—*Christian Treasury.*

### Social Influence.

BY THE REV. R. DONKERSLEY.

Scratch the green rind of a sapling, or wantonly twist it in the soil, and the scarred and crooked oak will tell of thee for centuries to come. Drop a pebble into the mighty ocean and you move the immense depth and vast expanse of water to its lowest bed and to its farthest shore. Speak a kindly word, and you may cheer some drooping spirit, and inspire with renewed courage some poor despondent soul. Or breathe forth the malicious whisper of slander and defamation, and you may blast forever a fair and unsullied reputation.

God has written upon the flowers that sweeten the air; on the breeze that rocks the flowers upon the stem; upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert; upon every peneled shell that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creature which live in its light—upon all his works he has written: "*No man liveth unto himself.*"

The most insignificant members of society make themselves felt among the masses.

A man once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a haystack on fire; it can burn down a house—yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend; let your farthing rushlight so shine before men, that others, seeing your good works, may glorify your Father which is heaven."

We have somewhere read that at an English dockyard a great ship was to be launched: an immense multitude assembled to see it glide down the slides that were to carry it into the water. The blocks and wedges were knocked away, but the massive hull did not stir, and there was disappointment. Just then a little boy ran forward, and began to push the ship with all his might. The crowd broke out into a laugh of ridicule, but it so happened that the vessel was almost ready to move, the few pounds pushed by the lad were only needed to start it, and away it went into the water. This teaches an important lesson to every boy and girl. You often think the little you can do is of no account. You don't know that. A little word, a kind act, however small, may be, and often is, the turning in one's own history, and often of great importance in its influence upon others. A good deed, or the resistance of a temptation may start up good thoughts in the mind of a playmate, which may suggest other thoughts and deeds. The train of thought in one's mind is like a train of cars. The little frog or tongue on the track, no larger than your finger at its point may direct the locomotive upon the right track, or if wrongfully placed, it may turn the engine aside and hurl it down a steep bank to fearful destruction. So the smallest word may start the mind on a right or wrong track. Dear young friends, your little words, little thoughts, and little works are important. Strive earnestly to be right, noble, generous, at all times, in secret and in public. When, in the future, we come to see the great map of human action and influences spread out, it will then be found that you are daily and hourly exerting an influence that is telling upon the characters of your brothers, sisters, playmates, upon your parents, upon all you come in contact with. Give a good push at the ship, do a good deed, no matter how trifling, whenever and wherever you can, and trust to God for the result.

How potent the influence of the press. Examples innumerable might be adduced in evidence. Benjamin Franklin tells us in one of his letters, that when he was a boy, a little book fell into his hands entitled *Essays to do good*, by Cotton Mather. It was tattered and torn, and several leaves were missing. "But the remainder," says he, "gave me such a turn of thinking as to have an influence on my conduct through life, for I have always set a greater value upon the character of a doer of good than any other kind of reputation; and if I have been a useful citizen, the public owe it all to that little book."

Jeremy Bentham mentions that the current of his thoughts was directed for life by a single phrase that caught his eye at the end of a pamphlet: "The greatest good of the greatest number." There are single sentences in the Bible that have awakened to spiritual life hundreds of millions of human souls. In things of less moment, books have a wondrous power.

Robinson Crusoe has sent to sea more sailors than the press-gang. The story about little George Washington telling the truth about the hatchet and plum-tree has made many a truth-teller.

It was the perusal of Homer's *Iliad*, which celebrates in such moving strains the deeds of bloody and brutal heroes, that helped to make Alexander the wholesale robber and murderer of mankind.—Alexander had a perfect passion for Homer. He used to say that Homer's works were the most perfect productions of the human mind and the best medicine of the warrior. He always carried with him Aristotle's edition of Homer. He kept it in a golden casket enriched with jewels and laid it every night with his sword under his pillow.

Tremble, ye who write and ye who publish writing! A pamphlet has precipitated a revolution. A paragraph quenches or kindles the celestial spark in the human soul—in myriads of souls.

### Word of their Testimony.

BY JANE E. CONEY.

We are admonished not to believe every spirit, but try the spirits whether they be of God. By what standard are we to try them? "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

The arch deceiver is represented in the Scriptures as capable of transforming himself into an angel of light. He often brings detached portions from the blessed word, as he did to our Savior, and says, "It is written." How easily we might be prompted to yield, had not the Savior set an example.

David says, "Thy word is a lamp." It is the light that maketh manifest, and that proceedeth from the word of God. But many seek after cunningly devised fables—novels, etc.—but they despise the word of God. Let us hold fast the firm of sound words which we have heard, bearing witness with simplicity and gentleness to all the truths contained in the Bible. Let us imitate the Christians of Berea. St. Luke says, "They of Berea were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." The cause of God is most terribly disgraced by the resort of his professed children to banqueting and revelings for enjoyment.—The testimony of their lives is to the effect that the promises fail, and the religion of Jesus is so unsatisfactory in the enjoyment which it affords that they are obliged to seek for happiness in worldly pleasures. We must either reject the views which the Scriptures give us on this subject, or conclude that by far the greater majority of professing Christians are destitute of vital godliness. "Prove any pursuit contrary to the requirements of God as revealed in his word, and we must instantly renounce it. 'Ye cannot serve God and mammon.'"

Let us imitate the lives of the Apostles. They speak to us from the stake, and from the cross, to which they were condemned for the love and testimony they bore for Jesus. They speak to us from the height of heaven where they are reigning in glory now with their Redeemer. "They fought a good fight." It was not only through the "blood of the Lamb," but by the "word of their testimony" that they overcame. It is meet that heaven be filled with joy at their salvation.

The Bible says of those who put their trust in God, that they shall be abundantly satisfied with the fatness of God's house, and he shall make them drink of the rivers of his pleasures. Satan is dis-

playing in these latter times the whole of his imposing army. He aims at full victory over the high places of earth. Who shall withstand him but you, scattered children of God, who have the promise from the Captain of your salvation? "The God of peace shall bruise Satan under your feet shortly." Noah was the "prophet of judgment," the herald of judgments. He built the ark, and by this ark which he built by faith, he condemned the world. The world then perished in the flood—not one escaped. He had warned them, he had cried to them, he had published, threatened and preached, during the space of a hundred and twenty years all in vain. So will it be in the end of this world as it was in the days of Noah.

However much our testimony on earth may be despised by fashionable followers of mammon, a day is approaching when our Lord will come with all his holy angels, and then will he say, "Fear not, thou hast confessed me before men, now will I confess thee before my Father which is in heaven."

### "Let not Your Heart be Troubled."

Sweetly floating down the centuries come to us the tender words: "Let not your heart be troubled." Look up, faint toiler in this work-day of life, and catch the music of this sentence as it falls from hallowed lips: "Let not your heart be troubled." Jesus says it to you. What love beams on his face! What tenderness! He knows how weak and frail you are. He sees that the path is narrow and rough. He sees that your feet are bleeding as you press along through the defile of poverty. He sees the parched lips, he hears the tremulous sigh, and he knows it is for love of him, if indeed you are trying to follow in his way.

"Let not your heart be troubled." The path of life is short. Do you tread on thorns? Each step makes the way shorter; each day you are nearer laying the burden down.

"Let not your heart be troubled." You are going home. The care, and toil, and want of comfort will all be forgotten as soon as you reach your Father's house. No more homesickness; no more reaching out for sympathy; no more weary, lonely hours.

"Let not your heart be troubled." Where I am there shall ye be also." Look forward. The furnace-heats will die away; the tests will all be tried; the gold will appear.

"Have you lost friends? He wishes to be the Beloved of your heart. Have you lost wealth? It is that he may support you entirely. Are you sick? He is the Physician. Are you a helpless widow? Thy Maker is thy Husband. Are you bereft of earthly kindred? Jesus is your Elder Brother. Do you suffer? Lean upon him; he carries in his bosom those who are too feeble to walk by the way.

How tender is his love! "As one whom his mother comforteth, so will I comfort you." Rest upon Jesus.

"Let not your heart be troubled."—*Sunday-School Times*

### Warning against Backsliding.

Now if you have ever bent your knees before God, and united with the church, and made a vow unto the Lord; then "give all diligence" to be faithful unto him; and watch and pray daily and hourly, and resist the enemy in faith. After Christ was baptized, he was "led up by the Spirit into the wilderness, to be tempted of the devil." Matt. 4, 1. Now if Christ was thus "tempted," how much more will the enemy assail us with manifold temptations; and the more so, as we bear a sinful nature in our flesh and blood, and the "sin which doth so easily beset us," is so apt to make us slothful. Again, after you have, by the internal light of your soul, learned to know your sins and the depravity of your heart, and entered on the

narrow way of self-denial, in order to become a true follower of Jesus; yea, have taken upon yourself the yoke of Christ, to seek "rest" for your soul; then "give all diligence" thus to continue. For the crown is not at the beginning; but "he that endureth to the end shall be saved." Again: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Nor do, like Lot's wife, look back towards Sodom, nor with the children of Israel towards Egypt. But "run with patience the race that is before you." Nor do again yield to the lusts and sins in which you once walked; but "put off" more and more, from day to day, the "old man," which is corrupt according to the deceitful lusts; and pray the Lord that he may more and more enlighten and renew your heart; yea, as you "have received Christ Jesus the Lord, so walk in him." Think also what a heavy accountability will follow thereon, if you make a covenant with God—pledging yourself to be faithful to him—and then again become unfaithful; as I have, alas! seen many—even such in whom I observed a true conviction of sin, a true awakening from the sleep of the same; yea, a proper knowledge of themselves; yet, who, alas! by degrees declined from this state—some even falling into a life of notorious sin and vice; some again to quarrels, brawls, and disputes; others into adultery and fornication, pomp and haughtiness, gluttony and intemperance, and other out-breaking sins; while nevertheless the Lord says: "When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die." Ezek. 18:24. The first drawings of grace are the best; "keep" therefore "that which is committed to your trust; occupy" well thy "pound," that thou mayst not be found an "unprofitable servant," and even that be taken away from thee "which thou hast," and thou be cast into "outer darkness," into the "lake of fire, burning with brimstone;" which is the "second death." May the Lord in mercy lead us thro' this world of tribulation, strengthen our faith, and increase our knowledge, and preserve us unto a happy end.

### The Lesson Taught.

A good countryman was taking a rural walk with his son Thomas. As they walked slowly along, the father suddenly stopped. "Look," he said, "there's a bit of iron—a piece of a horse-shoe; pick it up, and put it in your pocket."

"It is not worth stooping for," answered the child.

The father, without uttering another word, picked up the iron and put it in his pocket. When they came to a village, they entered a blacksmith's shop, and sold it for three farthings, with which sum he bought some cherries. Then the father and son set off again on their ramble. The sun was burning hot, and neither a house, tree or fountain of water was in sight. Thomas soon complained of being tired, and had some difficulty in following his father, who walked on with a firm step. Perceiving that his boy was tired, the father let fall a cherry as if by accident. Thomas stooped, and quickly picked it up and ate it. A little further, the father dropped another, and the boy picked it up as eagerly as before; and thus they continued, the father dropping the fruit, and the son picking them up. When the last one was eaten, the father stopped, and turning to the boy, said:—"Look, my son! If you had chosen to stoop once and pick up a piece of horse-shoe, you would not have been obliged at last to stoop so often to pick up the cherries."

You would think it no small privilege to have bags of gold to go to, and enrich yourselves with, and yet that were but a very small trifle, in comparison to have Christ's righteousness and holiness to go to, for your justification and sanctification.

### ANON

"John was baptizing in Aënon, near to Salim, because there was much water there." The name Salim has hitherto directed the attention of travelers to the neighborhood of the ancient Salim, a city of Shechem, east of that place; but all research has utterly failed to identify the *fountains* of Aënon, the *many waters*, or *fountains*, as the meaning of the text is, which were convenient for the baptism of John. But Dr. Barclay has recently discovered a remarkable assemblage of fountains and pools on the margin of the desert beyond and below the Mount of Olives, six miles northeast of Jerusalem, which seemed to satisfy the conditions of the narrative and give at last a fixed position to this floating, uncertain locality. In one of his excursions in the wild rugged wilderness east of Olivet, Dr. Barclay discovered "a delightful, grand, and fearful wady," shut out from all the world by rocks and precipices, which tower heavenward to "a sublime height." From the base of these flow many waters from different springs, which, being united, form a powerful stream, and become the head-waters of the Wady Kelt of the desert, the Cherith of Elijah the prophet, (1 Kings xvii. 3, 6;) "and surely a more admirable place of seclusion could nowhere be found. Some of its yawning chasms are absolutely frightful to behold." One of these springs is a syphon spring, occupying about twelve minutes in its ebb and flow, disappearing three minutes, then gushing out in a volume sufficient "to drive several mills." At the distance of a mile or two above are various pools, varying in depth "from a few inches to four fathoms or more," and supplied by some half-dozen springs of the purest and coldest water, bursting from rocky crevices at various intervals. "Richter land I have never seen than is much of this charming valley; capable, too, of being made yet richer by the guano of goats, many large mounds of which—the accumulation of ages—are here found. Several kinds of cattle were voraciously feeding on the rich herbage near the stream; and thousands of sheep and goats were seen approaching the stream, or resting at noonday in the shadow of the great rock composing the overhanging cliff, here and there. The cooing dove and the khark-ing raven are here seen in strange affinity. And many birds of many kinds, from the chirping little sparrow to the immense condor-looking vulture, were sweetly carolling, or swiftly flitting across the valley, or securely reposing upon its cliffs; and the most delicious perfume pervaded many spots in this beautiful little Eden. Rank grasses, luxurious reeds, tall weeds, and shrubbery and trees of various kinds, entirely conceal the stream from view in many places; or securely reposing upon its cliffs; and the most delicious perfume pervaded many spots in this beautiful little Eden. Rank grasses, luxurious reeds, tall weeds, and shrubbery and trees of various kinds, entirely conceal the stream from view in many places; forming around its pebbly little pools just such shady and picturesque alcoves and bowers as classic poets picture out for the haunts of their naiads, sylphs, and fairies."

"This being the only accessible water for many miles, herds of gazelle, that graze on the neighbouring hillsides, resort here in great numbers; and the dense forests of canebrakes are the favorite resort of wild boars, which abound below."

### CONTENTMENT.

"Godliness with contentment is great gain."—1 Tim. 6: 6.

Sometimes the term "godliness" more immediately refers to that particular part of religion which concerns our duty to God; but here we regard it as including the whole of genuine religion; consisting of doctrines, duties, and privileges. They who make Christianity a trade, will never find themselves to be gainers by it in the end; but all who closely attend to it as a calling, will find it a most beneficial one. Many who are strangers to godliness hope to make a gain of it; but all who are acquainted with it know from experience that "godliness with contentment is great gain." "A little that a righteous man hath, is better than the riches of many wicked."—Ps. 37: 16. Godliness and contentment are constant companions;

for true contentment grows out of real godliness; and that is the christian's wealth while in this world. Prov. 16: 16. It is the wisdom of God to give to men not all alike, but what seemeth good; and it is the wisdom of man to be content with what he receives; and it is "godliness," which itself is gain, that makes a man content in every situation. Phil. 4: 11. A holy man has a heart happy in itself; bliss in his bosom; counts enough, wealth; envies none their lot; his wishes are few, and easy to be obtained; his power bounds his will; care he has none; doing well is his treasure; grace is his health; and changes in providence make no change in him; for though he stays in the world, he lives far above it. Ps. 73: 25. The only true way to gain is to become a christian; and the christian's gain is godliness, which far exceeds all worldly gain; and godliness being accompanied with contentment makes it "great gain," Phil. 3: 7-8. Past things can never be recalled, and future things are in the hand of God; let us, therefore, be content with the things we have. Heb. 13: 5.

Consider, 1st, what good things of this life you have. Be they little or much, do you deserve them? Lam. 3: 22. Consider, 2nd, what spiritual blessings you have. You have the unchanging love of God fixed upon you. Jer. 31: 3. You have the life, death, and intercession of the Son of God for your righteousness, sanctification, and redemption. 1 Cor. 1: 30. You have the Holy Spirit of God for your Guide and Comforter. John 14: 16-26.—*Selected by F. N. Ainsworth.*

### Th name of God in forty-eight Languages

Hebrew—Elohim, or Eloah. Chaldaic—Elah. Assyrian—Ellah. Syriac—Alah. Malay—Alla. Arabic—Allah. Language of the Magi—Orsi. Old Egyptian—Zent. Armenian—Tenti. Modern Egyptian—Tenn. Greek—Theos. Aolian, Doric—Ilos. Latin, Deus. Low Latin, Diex. Celtic, Old Gallic—Dieu. French—Dieu. Spanish—Dios. Portuguese—Deos. Old German—Diet. Provençal—Dion. Low Breton—Done. Italian—Dio. Irish—Die. Olah tongue—Den. German and Swiss—Gott. Flemish—Goed. Dutch—Godt. English and Old Saxon—God. Teutonic—Goth. Danish and Swedish—Gut. Norwegian—Gud. Slavic—Buch. Polish—Bog. Polacca—Bung. Lapp—Jubinal. Finnish—Jumala. Runic—As. Pannonian—Istu. Tembloan—Fetiyo. Hindostanee—Rain. Caromdel—Branua. Tartar—Magatal. Persian—Sire. Chinese—Pussa. Japanese—Goergun. Madagascar—Tannan. Pervian—Puchocamae. JOHN TAYLOR.

New Sharon, Me.

### Things to Think of.

The number of languages spoken is 3064. The number of men is about equal to the number of women. The average of human life is 33 years. One half die before the age of 17. To every 1,000 persons, one only reaches 100 years. To every 100, only 9 reach 65 years; and not more than one in 500 reaches the age of 80 years.—There are on earth 1,000,000,000 of inhabitants. Of these, 33,333,333 die every year; 7,780 every hour, and 60 every minute—or 1 for every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chance of life previous to the age of fifty years than men, but fewer after. The number of marriages in proportion of 75 to 100. Marriages are more frequent after the equinoxes—that is, during the months of June and December. Those born in spring are generally more robust than others. Births and deaths are more frequent by night than by day.



## The Path of Life, and the Way of Death.

The path of Life and Death's frequented way  
Who can describe? what pencil can portray?  
The way of death is broad with downward slide,  
Easy and pleasant to man's lust and pride;  
'T is thronged with multitudes who glide along  
With gold, and drink, and dance, and wanton song:  
Nor these alone; but some of decent mien  
'Harmless' and 'useless' on the way are seen:  
In ruin's gulf it ends. See, rising there,  
Thick clouds of blackness and of dark despair.

The path of life lifts up its narrow breadth  
High o'er the realms of darkness and of death,  
Sky-rising, still, laborious, and strait,  
Leading directly up to Heaven's gate:  
'T is wondrous strange, and yet, alas! 't is true,  
The path of life is traveled but by few,  
Though ending where the shades of night ne'er fall  
But one eternal Light encircles all.

Religious Emblems.

## There is nothing like Prayer.

Ain—Home, sweet home.

When torn is the bosom by sorrow and care,  
Be it ever so simple, there's nothing like prayer:  
It eases, soothes, softens, subdues, yet restrains,  
Gives vigor to hope, and puts passion in chains.  
Prayer, prayer, O sweet prayer,  
Be it ever so simple, there's nothing like prayer.

When far from the friends we hold dearest we part,  
What fond recollections still cling to the heart;  
Past converse, past scenes, past enjoyments are there,  
Oh, how heartily pleasing ill hallowed by prayer.  
Prayer, prayer, O sweet prayer,  
Be it ever so simple, there's nothing like prayer.

When pleasure would woo us from piety's arms,  
The siren sings sweetly, or silently charms,  
We listen, love, loiter, are caught in the snare;  
On looking to Jesus, we conquer by prayer.  
Prayer, prayer, O sweet prayer,  
Be it ever so simple, there's nothing like prayer.

While strangers to Prayer, we're strangers to bliss,  
Heaven pours its full streams through no medium but this,  
And till we the seraph's full ecstasy share,  
Our chance of joy must be guarded by prayer.  
Prayer, prayer, O sweet prayer,  
Be it ever so simple, there's nothing like prayer.

Selected by M. M. R.

## Heaven.

Where is it? It is where no tear ever glistens on the cheek;  
where no sorrow bows down the soul or saddens the countenance;  
—where no to-morrow is yet to dawn, with dreared burdens; where no  
enemies look, speak or act vengeance and ire; where pain darts thro'  
no limb; where labor, care and disappointment brings no wearied  
limbs, and no sighing for the hour of death; where temptation sur-  
prises not, and where sin brings not condemnation's hour; where no  
leaf withers; where disease hath no mission of death; and where  
David longed to be when he said, "In thy presence is fulness of joy;  
at thy right hand there are pleasures forevermore." It is the palace  
which Christ Sinai defends it; Mount Calvary overlooks it; and the  
Mount of Ascension is the way of entrance. It is the final resting  
place of all true hopes of pain, and of God's own treasures.

## Christian Life.

A man is not a Christian simply because he has desired, or re-  
solved, or prayed, or made an effort to be a Christian. He may  
have done all these, and not have gained the pardon of God. A  
person is not necessarily a Christian because he is determined to  
love Christ, and to put all his trust in him. One may be determined  
to be rich, or to be a scholar, and yet never be either. Men de-  
termine to accomplish a great many things which they never do ac-  
complish. True piety flows spontaneously from a renewed heart.  
Emotions that are forced are not genuine. If a person is obliged to  
make an effort to love and trust in Christ, it is a sign that he does  
not truly love and trust. Regeneration consists in changing the  
heart, and not simply the direction of the will. A change of the  
will naturally follows, but never produces a change of affections.

## Care in extinguishing Kerosene Lamps.

The frequent accidents occurring through the use of kerosene  
should be a warning for all to observe the greatest care in its use.  
A woman recently lost her life in Lewiston, Maine, by the same  
agent—kerosene. She was dressed for retiring, and in extinguish-  
ing her lamp turned it down, at the same time blowing from the top  
of the chimney. This blew the flame into the lamp and caused an  
immediate explosion. The lady lived twelve hours in the most in-  
tense suffering.

A lamp should never be turned down, nor blown out from the  
top. Always blow from beneath the chimney, where the current of  
fresh air feeds the flame. This blows the flame upward, rather than  
downward, and can do no harm. If the caution will save one per-  
son from a torturing death by flames, it is worth heeding.

## To-morrow.

"Take heed to thy ways," Father Donald would say,  
"For sin is succeeded by sorrow:  
Then haste thee, my son, from temptation away,  
Lest the guilt that procures thee the joy of to-day,  
Should call for repentance to-morrow."

## Married.

On the 3rd of October, 1867, at the house of Jacob Brunk, by Bishop  
Samuel Coffman, *Manassa Heatwole* and *Margaret Weaver*, both of Rock-  
ingham County, Va.

On the 6th of October, at the same place, by the same, *Peter Hartman*  
and *Frances Weaver*, both of Rockingham County, Va.

On the 10th of October, at the house of Branson M. Parret, by Pre.  
Timothy Funk, *James Blosser* and *Virginia Parret*, both of Rockingham  
County, Va.

On the 2nd of January, 1868, at the house of Joseph Heatwole, by  
Bishop Samuel Coffman, *Henry M. Grove*, of Augusta County, and *Lydin*  
*A. Heatwole*, of Rockingham County, Va.

On the 9th of January, by Bishop Moses Weigart, *Andrew Troyer*, of  
Holmes County, and *Folly Yoder*, of Tuscarawas County, Ohio.

On the 23rd of January, at the residence of Jonas C. Yoder, in Mott-  
ville, St. Joseph County, Mich., by Jonas D. Troyer, *Christina Yoder*, of  
Logan Co., Ohio, and *Rebecca King*, of the former place.

On the 30th of January, by Moses Miller, *Emanuel Bitchy* and *Ger-  
trude Gerber*, both of Holmes County, Ohio.

On the same day, at the house of the bride's father, by Joseph Stuckey,  
*Joseph King* and *Anna Thaler*.

On the 2nd of Feb., at the house of Simon Bachler, near Fairburg,  
Ill., by Joseph Stuckey, *Peter Rapp* and *Mary Rapp*.

On the 2nd of Feb., by Moses Miller, *Moses Miller* and *Sarah Her-  
berger*, both of Holmes Co., Ohio.

On the 2nd of Feb., at the residence of the bride's father, in Page Co.,  
Iowa, by Aaron Good, *Benjamin Bare*, of Elkhardt County, Ind., and *Magda-  
lena Good*, of the above mentioned place.

On the 6th of Feb., by Levi Miller, *John Barntruger*, of La Grange Co.,  
Indiana, and *Magdalena Hays*, of Holmes Co., Ohio.

On the 13th of Feb., by Levi Miller, *John Herberger* and *Catharine*  
*Miller*, both of Holmes Co., Ohio.

On the 13th of Feb., by Pre. Samuel Yoder, *Christian E. Detweiler* and  
*Solome C. Zook*, all of Mifflin Co., Pa.

On the 20th of Feb., by Bishop David Troyer, *Jacob Troyer* and *Susan-  
na Yoder*, both of Holmes Co., Ohio.

On the 25th of Feb., at the house of the bridegroom, in Bureau Co.,  
Ill., by Pre. Joseph Stuckey, *Joseph Yoder* and *Mary Zehlein*.

On the 27th of Feb., at the house of Jonathan Yoder, by Levi Miller,  
*Solomon Miller* and *Anna Troyer*, both of Holmes Co., Ohio.

On the 1st of March, by Moses Miller, *Daniel Miller* and *Elizabeth*  
*Hetri*, both of Holmes Co., Ohio.

## Died.

On the 2nd of January, in Manor Township, Lancaster County, Pa., *Abraham Miller*,  
aged 79 years, 1 month, and 8 days. He was buried in the family grave-yard, on which oc-  
casion funeral discourses were delivered by Christian Herr and Joseph Burkholder.

On the 14th of January, in Hamilton Co., Ohio, *Jonny Rammerger*, (age not given).  
He had been twice married. His first husband's name was John Schlimgger; her second, John  
Kansweyer. Her maiden name was Lechty. She was the mother of eight children. Funeral  
services were delivered by Delm and Nicholas Augspurger, from 2 Cor. 5:14, and 1 Thess.  
4:13-14. She was a faithful member of the Amish Mennonite Church.

On the 17th of January, in Manor Township, Lancaster County, Pa., *Elizabeth Schopf*,  
aged 71 years and ten days. She was buried in the family grave-yard, on which occasion  
funeral services were delivered by Abraham Wittmer and Christian Herr.

On the 25th of Jan., in Lower Salford Township, Montgomery Co., Pa., *Daniel Haring*,  
aged 44 years, 8 months, and 24 days. He was buried on the 28th, at the Salford Mennonite  
Meeting-house. Funeral services were delivered by Daniel C. Crenner and Henry Nizer.

On the 31st of January, in Earl Township, Lancaster County, Pa., *Joseph Dilos*, aged  
74 years. Funeral services by Peter Mosser and Tobias Wanner.

On the 3d of February, in the same township, *Mary Weaver*, widow of Elizabeth Weaver, aged  
16 years and 8 months. Funeral service by George Weaver.

On the 3d of February, in Rockingham County, Va., *Sister Elizabeth*, daughter of John  
and *Frances Rhodes*, aged 23 years, 4 months, and 5 days. She was a consistent member of  
the Mennonite Church, and died in hope of a blessed immortality. Funeral services were  
conducted by David H. Lantz, John Evers, and Samuel Coffman, from Psalm 119:92.

On the 11th of February, in West Manchester Township, York County, Pa., of typhoid  
fever, *Amanda Jane*, daughter of Daniel and *Mary Kaufman*, aged 9 years, 4 months, and 26  
days. She was buried on the 15th, at Wideman's burying-ground. Funeral services were de-  
livered by Frederic Stauffer and John Franz, from 1 Samuel 3:18.

On the 10th of Feb., in Markham, Ontario, daughter of John *Huber*, aged 1 year and 2  
months. Buried on the 11th, at Wideman's burying-ground, where funeral services were de-  
livered by Henry Berkley and J. Steckly, from Matt. 18.

On the 4th of Feb., in Champaign County, Ohio, *Levi*, son of John R. and *Faremina Zook*,  
aged 7 months and 4 days. Funeral sermon was preached by John P. King, from Phil. 1:1.  
"For me to live is Christ, and to die is gain."

On the 11th of Feb., in Fairfield Co., Ohio, of old age, *Anna*, widow of Pre. David Zook,  
deceased, who was, for many years, a bishop in the church, in Fairfield Co. The maiden  
name of the deceased was Lantz. She reached the advanced age of 90 years and 10 days.  
She was buried on the 14th. Funeral services were conducted by J. K. Yoder, of Wayne Co.,  
Ohio, from Isa. 4:7-5. In German, and by Jacob Good in English. The deceased was  
a member of the Omaha Mennonite Church. She always bore a good reputation and was be-  
loved by every one, and although she attained a great age, her memory was good to the last.  
Her hope was set upon Jesus alone; she spent her time in reading until within the last six  
months of her life, when her sight became so dim that she could no longer see to read. Yet  
she was satisfied with her lot, and often said she would willingly enter all that her heavenly  
Father saw fit to afflict her with, that she might be fully prepared for eternity. She often  
sang the German hymn, "Wie nuck und dreser Welt herab," etc.

On the 12th of Feb., in Hilltown Township, Bucks Co., Pa., *Annina*, wife of Jonas *Gid-  
dall*, aged 21 years, 6 months, and 23 days. She was buried at Perquess Meeting-house. Funeral  
services were delivered by Abm. Meyer and Samuel Gotschall.

In the same township, of inflammation of the brain, *Mahlon Myer*, aged 21 years, 6  
months, and 21 days. Buried at Perquess Meeting-house. Funeral discourses were deliver-  
ed by the brethren Henry Meyer, S. Gotschall, Isaac Meyer, and John Althoff.

On the 13th of Feb., near Lodi, Ohio, in the family of *Fredrich*, aged 13  
years, 4 months, and 20 days. She had been afflicted for many years. She was buried at  
Salford Meeting-house. Funeral discourses were delivered by J. Crenner and Jacob Lantz.

On the night of the 13th of Feb., in Romank Township, Woodford County, Ill., *Catharine*,  
wife of *Abraham Brubaker*, aged 32 years, 11 months, and 13 days. Her maiden name was  
Samuel. She was buried on the 15th, at Fowler's burying-ground, followed by a large con-  
course of people. She leaves a husband and three small children, to mourn her early, sud-  
den, and unexpected death. Funeral discourses were delivered by Daniel and John  
Bally, from Isa. 38, last part of 1st verse. "Set thine house in order, for thou shalt die  
and not live." The circumstances of her death are somewhat peculiar. On Saturday the 15th,  
she did her own household work as usual. In the evening she retired to rest with her children  
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children (two sons) slept in the same room. On Sunday morning, about six o'clock, the hus-  
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E.—John B Engle \$1 50; Peter Engle \$1 50; Henry Esbenschade, letter opened and money taken out. David Eichman 10 cts; Amos Eby \$1 50; Mrs. M. A. Ebleman \$1; Jacob Ebleman \$1.  
F.—David Funk \$1; Jacob Funk \$1; Joseph Frantz \$5 60; S. W. Ferguson \$4 50; Valentine Farney \$1 50.  
G.—John Gillian \$1; Christian Gerber \$1 10; Mrs. Abram. Groff \$1; John Gnegy \$2 75; J. M. Goldsmith \$1 50; Christian Gerig \$2; Jacob Gehman \$1.

H.—Daniel Hoover \$1; J. F. Hershey \$5; Z. B. Heindel \$1 50; Annie Horel \$1; E. H. Hartzler \$1; D. F. Harnish \$3; Agnes Hartman \$3 10; Michael Hege 50 cts; Simon Hildebrand \$1 50; Henry Hildebrand \$1; John Hartman 50 cts; Jacob L. Huver \$2 50; John Huver \$1 50; J. Samuel Hoover \$1 50; J. K. Hartzler \$2; B. F. Herr \$1 50; John Habaker \$1 50; Jacob L. Huver \$1 50; Christian Hersh \$1.  
I.—John P. King \$1 50; Jonathan Kuhn \$2 50; David Keim \$1; Geo. K. John P. King \$1 50; Andrew Kauffman \$1; Peter Kennel \$1; N. H. King \$1; C. S. Keller \$1; D. Kilheffer \$2 50; Samuel L. Kauffman \$2 50; Abm. G. Kindig \$1 50; Sarah Kauffman \$1; John H. Kurtz 50 cts; John K. Kurtz \$1 50; John Kornhaus \$1.

L.—Christian Lintner \$10 50; J. Lashaw \$2; David Z. Lantz \$1 50; John Lapp \$3; Abm. Landis \$4 50; Jacob H. Landis \$1 50.  
M.—F. O. Musser \$1; Philip Mosman \$3; David Morrell, Jr. \$1; S. S. Mast \$1 50.

N.—John Naffziger \$1; Abm. Nash \$1 10; H. S. Nissley \$2; Jacob Naffziger \$1; Jacob F. Naffziger \$2; Christian Newcomer, (Mount Joy).  
O.—Jacob Oberholzer \$1 50.

R.—Lewis Ridenour \$1; Extra Reist \$1 50, please send us the name of the P. O., County and State in which you reside. Geo. A. Reynolds, the letter was received but had been opened and money taken out. Martin D. Rosenberger \$1; Jacob Riehl \$1 50; Joseph Ropp \$1 50; Samuel Reeser \$1 15; John Rittenhouse \$6 50; J. J. Ramseyer \$1 50; Israel Reiff \$1; F. A. Rose \$1.

S.—Abm. Stauffer, Jr. \$1 50; John Switzer \$1; Christian Stuckey \$1 50; John F. Stuckey \$4 50; Michael Schwartz \$1; Jacob O. Stauffer \$2; Geo. Shenk \$1; Hattie C. Stauffer \$1; John Shrook \$1; Abm. Shank \$5; Boni. Slagle \$1 50; David Sommers \$3 50; J. A. Stoner 30 cts; Joseph Schick \$1 10; Isaac Stoltz 25 cts; Jonathan Shallenberger \$1.  
T.—Abm. Thut \$1 50.

W.—John Weaver Sr. \$1; Jonas Wenger \$1 50; John Walter \$2 10; J. L. Wideman \$1; Henry Walter, (Moultrie), the money was duly received. Jephtha Wyse \$1; Samuel H. Wyman \$1 50.

Y.—John K. Yoder \$1 50; Jonas Yoder \$1; Jonas C. Yoder \$1; Jonathan C. Yoder \$1; Joseph D. Yoder \$1 05; Samuel Y. Yoder \$1 50.  
Z.—Levi B. Zook \$1; J. W. Zook \$1 60; John Ziegler 25 cts; John Zug \$1.

### TIME TABLE.

#### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

GOING EAST.	GOING WEST.
Express, (Main Line), 2,30, A. M.	Express, 2,05, A. M.
Mail, " " 9,35, " "	" " 6,50, " "
Express, " " 11,05, " "	" " 6,15, P. M.
Mail, (Air Line), 10,55, " "	Mail, 7,50, " "
Express, " " 8,35, P. M.	

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express, 2,30, A. M.
Mail, 9,35, A. M.
Express, 11,05, A. M.

These trains connect at Detroit with the Great Western Railway of Canada, the only railway by Niagara Falls and Suspension Bridge, making the shortest, quickest, cheapest and most desirable route to all eastern cities. Passengers leaving Elkhart by this route at 2,30, A. M., arrive in New York at 3,15 the next afternoon. Those leaving Elkhart at 11,05 A. M., arrive in New York at 10,30 the next evening.

Elkhart, January 1898.

R. K. BRUSH, Ticket Agt.

Great Western Railway.

Book and Job Printing, and Book Binding by J. F. FUNK, Elkhart, Ind.

## Herald of Truth.

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The article, *Pride and Humility*, by J. M. Brenneman, is now ready for delivery in pamphlet form, and all orders for the same will be promptly filled at the following prices:

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Per dozen, " " " " " "	60
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" " " " " " express,	4.50

When sent by express the party receiving the pamphlet will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

# Herald of Truth.

### A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 4.

ELKHART, INDIANA, APRIL, 1868.

Whole No. 52.

### The Blessed Dead.

Blest are the dead that in the Lord  
Did live and also die;  
They that on earth liv'd in his word  
Will dwell with him on high.

O'er death the victory is won,  
When they in Jesus die;  
Their race on earth they then have run,  
And enter joys on high.

Their trials and their labors cease,  
Their works do follow them.  
They dwell in realms of bliss and peace  
In New Jerusalem.

They now have gained the greatest prize  
Laid up for them in store,  
Within the gates of Paradise,  
Where sorrows are no more.

For the Herald of Truth.

### Thoughts on Brotherly Love and Forbearance.

We Mennonites may be considered as a brotherhood of individual Christians and as a sisterhood of scattered churches. Among a sisterhood of churches scattered over a large country like ours, it is to be expected that there be some slight differences of custom and opinion. There are subjects, however, upon which there exists among us a long-established and well settled agreement of opinion. For instance, faith in God as the Creator, Sustainer and Ruler of all things; in the Bible as his revealed will, which we understand as teaching, among other doctrines, the fall of man, salvation by grace, the necessity of regeneration and justification through faith in Jesus, the only begotten Son of the Father, our Savior and Redeemer; the Holy Ghost, the teacher and comforter of the saints; baptism, not of infants, but of adults, upon repentance and faith; the Lord's supper; feet-washing; the incompatibility of oaths and war with the teachings of the Savior; simplicity of character and habit, as opposed to those manifestations of pride and corruption shown in the prevailing extravagant and ever-changing, modes of dress and styles of living common in fashionable society; in the final judgment, when the wicked will be sentenced to everlasting punishment, and the righteous be received into everlasting glory and happiness. Upon those and other kindred subjects, we are of one accord.

But there are subjects upon which we have had, still have, and most likely shall continue to have honest and brotherly differences of opinion. I would like to mention some of these subjects, did I not fear that, through some indiscretion of mine, I might wound the feelings of some of my readers. Many of the readers of the *Herald* will readily call to mind several such subjects—some of local, others of general application. Unfortunately, we often feel the most sensi-

tive and least forbearing in what concerns such questions. The "weightier matters of the law" we consider settled; these questions are not; and we feel so concerned to have them settled according to our own opinions. It is certainly right to have well-settled and clearly defined views on religious subjects; and it seems proper when we feel convinced that we are right, to advocate our opinions, if it be done with becoming humility, and even to press them kindly upon the attention of others; but whenever we go beyond this, and attempt to force them upon others against their own convictions of duty, we err greatly. Much less is it right to condemn one another for honest differences of opinion on such subjects. The convictions of duty which our brethren and sister of the same faith hold, and the opinions they have, may have been received after careful reading of the word of God, after earnest secret prayer and meditation which you and I have not seen; and may they not, in some respects, at least, be right, as well as you or I? Surely, as a peace-loving and charitable people, we ought not to allow these differences of opinion to disturb our church relations; nor keep us separated where divisions have already taken place. We all know that it is the pleasure of Satan to bring divisions wherever he can. Do we always make due allowance for human weakness and want of clear and perfect light? Paul says, "For now we see through a glass, darkly," and a little further on, he says, "Now I know in part." Did the light of divine truth stream into our souls, revealing every mystery of the unsearchable wisdom of God, then all differences of opinion would disappear. But even the highly illuminated apostle Paul acknowledged that we see through a glass darkly, and know only in part. Let us, therefore, forbear one another in love. Oh! let us "be kindly affectioned one toward another with brotherly love, in honor preferring one another;" and exercise charity on those subjects upon which, through human weakness and imperfection and want of clear and perfect light, we may still have some diversity of opinion. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be patient toward all men."

To be strong and prosperous as individual churches and as a Christian people, we must ever be united; for a church whose membership is not united firmly in the bonds of love has within itself the elements of disintegration, which will sap its energies and may work its total ruin. I hope I may not be understood as undertaking to utter a censure, or as intimating that we are disunited; I would only desire to remind the brotherhood that we, as individual Christians, and also as a sisterhood of different and scattered churches, are not, in every place and at all times, so warmly and so strongly bound together in the bonds of love, as we should be. I would merely attempt to drop some little seeds of love into our hearts, some suggestions on the duty of using every means God has given us, and of making every proper effort to cultivate brotherly love and forbearance between members of the same church, and between members of different churches.

How shall we ever be drawn into closer fellowship and love? This is a very important question. I think more forbearance in those smaller shortcomings and honest and brotherly differences of opinion on minor points of belief exist among us as individuals and as different churches, would do much.

In the nature of things, every church has divers members, or members of divers attainments in the Christian life, yet each has its function, as Paul says, 1 Cor. 12: 22: "Nay, much more those members of the body which seem to be more feeble, are necessary." Among the causes which produce diversity of Christian character, may be named difference of age, diversity of circumstances, gifts, and temperaments; but these may all be harmonized and brought into one body, "where," as Paul says, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." But can these dwell together in love? Certainly, if the Greek and the Jew, unlike as they are, are willing to meet one another as brethren; and if the Barbarian, Scythian, bond and free, one and all, forbear one another in love. A church, in general, is composed of aged members, young members, middle aged members, warm members, lukewarm members, members strong in faith, members weak in faith; members ripe in Christian experience, members inexperienced; members with seeing eyes, members whose eyes are more or less blinded by the god of this world.

Could all these different shades of character work together for the glory of God and the salvation of souls, if each one were to insist on having all things done according to his or her opinions? No: there would be clashing and wrangling precisely in proportion to the want of forbearance and conciliation. The strong must ever bear the weak; and the weak should strive to adapt themselves to the strong. Those who are farthest advanced in the Christian life have most to bear, and can most easily do so. The weak, also, who have a conscience morbidly tender, a conscience not yet fully awakened, or where faith and habits are not yet strong, will sometimes feel that too much is required of them. But let them yield all proper obedience.

Let us never be in haste to judge and condemn. What an infinite degree of forbearance it takes on the part of an infinitely wise, holy just, and perfect God, to have compassion with us in our innumerable weaknesses and sins, and in our great want of zeal, love and gratitude! Let us remember that "with what judgment ye judge, ye shall be judged." "For he shall have judgment without mercy that hath showed no mercy."

"Christians," says a late writer, "should not be snapping, and snarling, and picking at each other: they should not be suspicious, and querulous, and ready to impeach each other. Leave these things, if they must exist anywhere, to men not born of the spirit. It is a great thing, in this world, to maintain a strictly good temper, to keep down the old man with his evil passions, and to give to the new man a full opportunity to evince his heavenly birth. One who does this will invest his own character with a pleasing charm: he will be a light and a blessing to others."

In conclusion, let us consider the proper limits of forbearance, as enjoined and permitted by the word of God. No one would pretend to say that heretics and open and gross sinners are to be borne as brethren and sisters in Jesus. No: such offenders must be promptly dealt with for their own good as well as for the safety and good of the church. By forbearance, as the word is used in this article, there is not want indifference to orthodox religious truth, loss of faith, or what the world calls "liberalism;" but that scriptural degree of charity and suzerainty which Christians are so often, so plainly, so earnestly, and so solemnly enjoined to exercise toward one another. HARK.

For the Herald of Truth.

### God our only Refuge.

Who will bring me into the strong city? Wilt not thou, O God? Through God we shall do valiantly; for vain is the help of man. Ps. 108. We have a strong city; salvation will God appoint for walls and bulwarks. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. Isa. 26.

"Father, I stretch my hands to thee;  
No other help I know:  
If thou withdraw Thyself from me,  
Ah! whither shall I go?"

In the Herald of September, '67, in the piece entitled "Resist not Evil," the author says, "All admit that we are not to use the sword in the cause of Christ, nor even as a means of self-defence, where it is drawn against us because of our religion. By 'all' he gives us to understand, too, that he means 'all Protestant Churches.' If this be the case, then some neither practice nor preach what they 'admit.' I have myself heard many so called Protestant Christians try to justify the use of arms, not only to resist evil, but also to 'propagate and defend' the church. I heard, not long since, a minister preach a sermon, the object of which was to make the people believe that 'there is,' as he said, 'piety in war.' Hear what Bro. Sherk says in an article in the August No. of the Herald, in reference to the 'so called Christians' among the heathens. 'Some of the heathen nations,' he says, 'have learned actually to view the name of Christian with horror, and have exclaimed, 'Christians strew the earth with human bones, wherever they go!'' I believe that no true Christian can fight without feeling condemned, if he reads with a 'single' eye (or sincere heart) the New Testament, in which Christ so often reproves, but never justifies the act. My present purpose is not to condemn nor to justify war, but to show from the Scriptures how needless and profitless it is for Christians to fight.

We are told, "we have a strong city" and salvation for "walls and bulwarks" and life (who alone can) will keep us in perfect peace, because we trust in Him. "He hath broken the gates of brass, and cut the bars of iron in sunder. Fools, because of their transgression, and because of their iniquities are afflicted." Then they cry unto the Lord in their trouble and he saveth them out of their distresses. Oh! that man would praise the Lord for his goodness, and for his wonderful works to the children of men! Ps. 107. Read the two questions in James 4: 1, &c., "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Humble yourselves in the sight of the Lord, and he shall lift you up. Is any one among you afflicted? let him pray [not fight]. Is any sick among you? let him call the elders of the church [not of the medical schools]; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up [not the doctor]. Elias was a man subject to like passions as we are, and he prayed earnestly; and did not God answer him in earnest? See James 5. In Acts 10, we read of a devout man, who feared God with all his house and prayed to God always, to whom the angel of the Lord appeared, saying, "Thy prayers and thine alms are come up for a memorial before God." This man was ordered to send to another praying man who should tell him what to do; and he also, on the arrival of the messengers, was found praying, and was answered by a voice from God. Now, this was the same God that "appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but, by his name Jehovah, he was not known unto them, Ex. 6: 3. God is known by various names; but there is none by which man can fully know him; for he says, I am that I am. He might have said, "I am past finding out, or past the comprehension of man." By his name *Jah*, we understand that he is self-existent, everlasting. But *Jehovah* is the incommunicable of God; as he is such a God of love (God is love), that we can never know how much he loves us. How much, then, we ought to love "our Father," who is in Heaven and "is no respecter of persons" (as we read in Acts 10), "but, in every nation he that feareth him, and worketh righteousness, is accepted with him." "He is Lord of all." Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." He will keep them in perfect peace, whose mind is stayed on him. Surely, "we have a strong city." Now, let us see whether we can find any other "strong city" or perfect peace beside this one. The prophet (Is. 31) cries, "Woe unto them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many; and in

horsemen because they are strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of evil doers, and against the help of them that work iniquity. Now, the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together." Let us, then, give our hearts to God and love him with all our heart and with all our soul and with all our mind. To his chosen people, it is said, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deut. 7: 7. Read the 112th Psalm; also 18th and 19th chapter of 2nd Kings. Sennacherib, king of Assyria, came up against all the cities of Judah, and took them. And Hezekiah, king of Judah, sent to the king of Assyria, saying, "I have offended, return from me: that which thou puttest on me I will bear." He had offended man, but not God; and was willing to render to Caesar the things that are Caesar's and unto God to the things that are God's; willing to flee to another city, rather than to fight; willing to trust God rather than depend on self. Hence, we read that Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house. He cut off the gold from the doors of the temple of the Lord, and from the pillars which he had overlaid. This would have been hard for him to do, but for his trust. For Sennacherib's captain asks "What confidence is this, wherein thou trustest? Then sayest, 'They are but vain words.' I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?" But this "great king" was in the wrong city. He did not know Jehovah, that he would not be mocked. He, therefore, speaks to Hezekiah's people: "Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hands of the king of Assyria. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?" But the people held their peace, and answered him not a word.

Then Hezekiah sent to Isaiah to pray (not to fight) for them. And hear God's answer to Hezekiah by the mouth of Isaiah: "Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land." But yet Sennacherib sends a blasphemous letter to Hezekiah, upon receiving which Hezekiah, spreading it before the Lord, prayed before the Lord, and his prayer was heard by the Lord (2 Kings 19: 20). That night the angel of the Lord went out, and smote in the camp of the Assyrians a hundred four-score and five thousand. Sennacherib then returned and dwelt at Nineveh, and as he was worshipping in the house of Nisroch his god, his sons smote him with the sword. How poor this "great king," and how wretched his end! He was but a man, and not able to contend with the God of Heaven, as he esteemed himself: his god was no god, and his city was without strength, not having the right kind of walls and bulwarks.

The wonderful works of the Lord to the children of men can never be all told: they are greater than the mind of man can comprehend. Well may the psalmist exclaim again and again, "Oh that man would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107). "Oh give thanks unto the Lord, for he is good; for his mercy endureth for ever." We are taught in the Bible, "Except the Lord build the house, they labor in vain that build it, except the Lord keep the city, the watchman waketh in vain;" and this is shown by many proofs and examples in God's word. Let us therefore thoughtfully read, reflect on, understand, and use them to our instruction and edification. We can refer, at present, only to a few of them, to prove that we have a "strong city," and that there is no safety elsewhere.

First, see the example of Joseph. How must he have felt, when left in the pit by his brothers! But follow him "through great tribulation," and hear him weep aloud in Pharaoh's house as he says unto his brethren (Gen. 45), "I am Joseph: doth my father yet live?" See his brethren "troubled at his presence." Their sins

have found them out. Hear him again: his enemies thirst, he gives them drink; they hunger and he gives them bread. Oh what coils of fire are on their head! Hark! he calls them again: "Come near to me, I pray you." "I am Joseph your brother, whom ye sold into Egypt." How their haughty hearts must have been humbled! How these words must have pierced their hearts. But he binds up the wounds. "It was not you," he says, "that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." "God moves in a mysterious way his wonders to perform."

It was one of God's mysterious ways, when he permitted Satan to trouble Job. Though it was Job's lot to suffer thus, yet God brought him, in the end, into a wide place a "strong city."

Let us now turn to the book of Daniel. There we find the account of the four prisoners taken from the king of Judah by Nebuchadnezzar, king of Babylon. They refuse the portion of the king's meat, and eat pulse and drink water. The consequence was that "God gave them knowledge and skill in all learning and wisdom;" and the king found them wiser ("ten times better") than his wisest men. God gave them wisdom, not man; and could not Jehovah have made them ten thousand times mightier than all the hosts and wise men of thence as easily as to make them "ten times better"? Was it not He that made Samson stronger than other men? and why? Could he not have accomplished his ends by some other means? But he knew what was best. When the king commanded all the wise men of Babylon to be slain because he found none that had wisdom enough to tell him his dream, Daniel, on hearing that he and his fellows were sought by those who had gone forth to slay them, went to his house, and made it known to his companions; that they should not perish with the rest. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven, and said, "Blessed be the name of God for ever and ever: for wisdom and might are his."

Though Daniel and his companions were in consequence, promoted to great honor by the king, yet the king proved false to them and their God. Soon we hear him again commanding to have three of them brought before him and asking them whether it be true that they do not worship the golden image, threatening to cast them into the fiery furnace and asking, "Who is that God that shall deliver you out of my hands?" Hear their answer to him: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hands, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Follow them to the furnace and see "the most mighty men that were in his army," having executed the king's urgent command, lying dead and half roasted at the mouth of the furnace. And look into the furnace. Behold the three—yes, "Lo," said the astonished king, "I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Their trust was in *Jehovah*: they were in the "strong city" and its walls and bulwarks protected them from the fire, though it was seven times hotter than it was wont to be. But let us now follow Nebuchadnezzar and see what his end was. We might think this should have convinced him and caused him to turn to the living God. But not so. We find him still trusting in his own strength and disregarding God. Daniel interprets another dream for him in which he shows him what judgment God is about to bring on him, and exhorts him to break off his sins by righteousness. But the king is too much lifted up by his pride: at the end of another twelve months, we hear him exclaiming, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" While the word was in the king's mouth, there fell a voice from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee." The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew from heaven, till his hairs had grown like eagles' feathers, and his nails like birds' claws. All this had to come upon him before he could say, "Now I Nebuchadnezzar praise



and extol and honor the King of Heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." But his son did not profit by this lesson; for we find him drinking wine with a great number of his lords, and praising the gods of gold, silver, wood, and stone. But "in the same hour came gods of a man's hand," and wrote upon the wall, and the fourth fingers of a man's hand, and the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against the other. Oh! how dreadful it is when our sins cause us to fear! But "perfect love casteth out fear;" and then there is perfect peace. Let us, then, learn to love—to love with all our heart, as we may not have cause to fear the just retribution of a holy God, as did this impious king. Let us see further what befell this proud monarch. His wise men not being able to read the writing, he called Daniel to read and interpret the writing to the king. Hear it. "God hath numbered thy kingdom, and finished it. Thou art weighed in the balance, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." And in that night he was slain.

But this Daniel was to be tried again for his faithfulness to his God—the God who, he was persuaded, is able to save to the uttermost all that put their trust in Him. He is east into the den of lions; but God is with him—he has a strong city, and salvation for walls and battlements: lions cannot enter. Hear him speak to the king, next morning, saying, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

Again, read the account of Haman in the Book of Esther. See how this wicked man is puffed up with pride; how envious he is to see poor Mordecai the Jew sitting at the king's gate. His wife and friends recommended a gallows to be made fifty cubits high to hang Mordecai. Pleased with the advice, he caused it to be erected. But what was the consequence? He was himself hanged on the gallows which he had prepared for Mordecai.

In 1 Sam. 17, we read of Goliath of Gath, the champion of the Philistines. Hear his great boast; see how Saul and all Israel were dismayed and greatly afraid, when this giant (great, at least, in his own estimation) presented himself morning and evening for forty days. But when David, who was but a youth, came into camp and heard the impious boasting of this Philistine, he felt otherwise. He trusted in God and believed that God could tread down his enemies. Hence, he enquires, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"—Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David had refused the armor of Saul, not having proved it, and had chosen the sling and the stone, that all the assembly might know that the Lord saveth not with sword and spear. And it was so. But how was it when David forgot his God? As Moses (Deut. 32) said of the children of Israel, so it happened with David. "The God found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." But he "waxed fat, and kicked;"—then he forsook God which made him, and lightly esteemed the Rock of his salvation. What trouble and sorrows then pierced his soul! What tears of penitence he had to endure, to be restored again to the favor of his God, and to bring peace to his soul! When David's "mighty men" (2 Sam. 23: 8) sought honor one of another, they began to "kick," and to forsake God. David said to Joab, "Go, number the people." He could no longer say to his enemies, "I come to thee in the name of the Lord of hosts;" but he came as Goliath did, trusting in numbers. But his sins found him out. Hear what the Lord said to him: "I offer thee three things: choose thee one of them, that I may do it unto thee. Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?" And David said I am in a great strait: let us fall now into the hands of the Lord; for his mercies are great; and let me not fall into the hands of man." So the Lord sent a pestilence, and there died of the people seventy thousand men. So David had to flee to the strong city for refuge.

God uses things that appear to be small, to accomplish great ends: he chooses the weak to confound the mighty. Was not a basket a weak thing to save Moses? Did God choose Moses because he was the greatest? Was not his rod with which he performed such mighty wonders a small thing, compared with the powers of Egypt? The jaw-bone with which Samson slew a thousand men was but a weak instrument. The loaves and fishes with which the Savior satisfied such multitudes of hungry people must have seemed a very small quantity to feed so many with; but there was enough and to spare. The widow's oil was but little; yet there was enough. The widow's mite was of more value than all the abundance which the rich cast into the treasury of God. Adam and Eve could have been happy in the Garden by simple obedience in apparently a very small matter; but they chose to disobey and brought much trouble and misery on themselves. Christ came and paid our debts, and enabled us through believing to enter into his rest. True, we must keep his commandments; but his commandments are not grievous: we have only to love; for love is the fulfilling of the law. It was not much to touch the hem of his garment, but it brought virtue out of him. It was not much to look on the brazen serpent; yet it caused the cure. A cup of cold water is not much; but we are told it will be counted.

Now, these and many other examples we find of great good coming from God through small things, while we can find none of any real good coming from any other source; and we can feel perfectly safe in the "strong city" of Jehovah.

"The Lord of old for Jacob fought:  
And Jacob's God is still our aid:  
Behold the works his hand hath wrought!  
What desolations he hath made!"

"He breaks the bow, he cuts the spear;  
Chariots he burns with heavenly flame:  
Keep silence, all the earth, and hear  
The sound and glory of his name."

"Be still, and learn that I am God,  
Exalted over all the lands:  
I will be known and feared abroad;  
For still my throne in Zion stands."

"O Lord of hosts, Almighty King!  
While we so near thy presence dwell,  
Our faith shall rest secure and sing  
Defiance to the gates of hell."

M. B.

### Providence.

MANY Christians are stumbled and discouraged because God's providences appear in various instances, to be contrary to his promises. To consider them as real opposites, the good man knows, would be absurd. But not being able to reconcile them as relating to himself, he is therefore ready to conclude, that as providences are gloomy and appear against him, he has no right to interpret the promises of God in his favor. It may be a relief to such to observe,

First. Jehovah's proceedings are extremely mysterious. His ways are in the sea, and his footsteps are not known. As Governor of the world, clouds and darkness are round about him, and the most penetrating creature cannot pry into his deep and vast designs. To impeach his conduct is the greatest insolence, to prescribe to him rules of propriety, is horrid presumption. We ought to "be still, and know that he is God," and does all things well; therefore as relating to his will and operations, we may truly say, *Whatever is, is best.*

The history of Joseph is a striking proof of the mystery of Providence; the Lord's kindness at last appeared, notwithstanding all the awful consequences attending his brethren's cruelty. Through ignominy he was brought to honor; through slavery, to liberty and authority; by means of a prison he was advanced to a palace. Let discouraged Christians wait with patience, till they see in what their

trials terminate. When a decision is difficult and dangerous a suspension of judgment is safe; therefore judge nothing before the time.

Second. Good and great men have frequently been mistaken when they have ventured to pass judgment on the proceedings of God. David thought he should one day die by the hand of Saul. Providence wore such a gloomy aspect, that he concluded the promises respecting him would never be accomplished. Jacob said of trying Divine dispensations, "All these things are against me." And yet those very providences brought him into such a state of honor, comfort, and tranquillity, as he never before enjoyed. So awful and intricate were the Divine proceedings toward Job, that he appeared to his friends a singular object of God's displeasure. Yea, he himself verily thought that the Lord counted him as an enemy, and treated him as such. You who think there is no sorrow like unto your sorrow, attend to the lamentation of that man of God, which he uttered in the anguish of his spirit, and mark the complaint which Job made in the bitterness of his soul, ch. 7: from verse 3; ch. 13: 24, 27; ch. 16., and ch. 19. 6, 21. Jeremiah, who with remarkable courage pleaded on Heaven's behalf against a revolted nation, though he had sweet intercourse with the Most High, yet, through a complication of trying dispensations, said, "Surely, against me is he turned." Lam. 3: 3. Such discouragements have not only attended some few individuals who have been called to bear the burden and heat of the day, but have accompanied the people of God in general. "Zion said, The Lord hath forsaken me, and my Lord hath forgotten." Isa. 49: 14.

The above, and many more instances of the like kind, are left on sacred record, for our admonition: these mournful proofs of human weakness serve to convince us of our incapacity to discover, in dark dispensations, the harmony and connexion between the kindness of God's heart, and the operations of his hand; likewise of the necessity of walking by faith, and not by sight. Those, therefore, "who are in darkness, and have no light," are graciously invited and encouraged to "trust in the name of the Lord, and stay themselves upon their God." You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." May the discouraged christian come to the same resolution, which that eminent man of God did, saying, "Though he slay me, yet will I trust in him." Job 13: 15.

Thirdly. By such trying providences the Lord discovers to his people what is in their hearts, Deut. 8: 2; their humility and repentance are promoted, and their dependence on God are increased. They are put upon self-examination, in order to know why the Lord contendeth with them: each one, therefore, with solemn seriousness, is brought to interrogate conscience, saying, What have I done? And seeing the absolute necessity of direction, support, and pardon, they become more frequent and fervent in prayer. Like Jacob, they retire from the world to wrestle with God; and being encouraged by his precious promises, are, therefore, resolved not to let him go without a blessing; therefore, they cry unto him day and night (Lam. 18), praying without ceasing. And many kind interpositions of Providence are recorded in Scripture, and are still experienced by his people, who have by adverse dispensations been stirred up to seek the Lord with their whole hearts. When Jacob wept and made supplication to his God, the terrible prospect of his brother's approaching him at the head of a furious army, breathing vengeance, was changed into a melting scene of tender friendship and affection. Esau's dreadful designs were at once dismissed; and instead of killing, he salutes his brother with kisses, and generously offers his services for his future protection.

Thus providences are in fact designed to fulfill the promises of God in a way which prepares the minds of his people for the reception of the favor he intends to confer. Thus God's wisdom, goodness, power, and veracity, become the object of admiration; for thereby the Lord makes crooked things straight, and rough places plain, and thus from a sense of meanness and misery, difficulty and danger, deliverances appear more conspicuously the effects of wonderful grace.

God trieth the righteous by a suspension of promised mercies, and such delays are often interpreted as denials, through the preva-

lency of unbelief. But let tried christians consider the conduct of Providence towards the heirs of promise, as recorded in Scripture, in order to the support of hope, and a patient waiting for Christ. Abraham was kept waiting five-and-twenty years, and then with joy embraced the promised son.

Promised mercies frequently are mistaken in their first appearance, through their being viewed by the eye of sense and reason, as clothed with the garb of misery. The choicest mercies have come in disguise; therefore who can by present appearances know what is good for man in this life, which he spendeth as a shadow? Eccl. 6: 12. It is evident, from an impartial survey of Jehovah's conduct, that the methods he takes to accomplish his own gracious designs, and his people's holy desires, are worthy of himself, though frequently the very reverse of the plans of finite wisdom; as remarkably evidenced in his dealings with Abraham, Jacob, Joseph, Moses, David, Daniel, and many others whose religious characters shine as stars of the first magnitude, in the horizon of grace.

Fourthly. Another spring of perplexity respecting the providences of God, is, mistaken views of the nature of Divine promises. Spiritual blessings promised in the Scriptures are frequently construed as including certain degrees of temporal felicity. Such an interpretation prevailed among the disciples of Christ; and being disappointed in their hopes of such enjoyment, therefore, sorrow filled their hearts, the expectation of earthly dignity and worldly splendor beclouded their minds, and darkened their understandings respecting the spiritual glories of Christ, the nature of his kingdom, and designs of his death. Though there was an inconsistency and real contrariety in nature between the proceedings of God and his promises as interpreted by them, yet afterwards, when favored with a clearer understanding of the Scriptures, they saw a happy harmony, and an inseparable connexion between them, and rejoiced in the accomplishment of the promises of God, which were all found, yea, and amen, in Christ Jesus.

To prevent the like mistake among believers, the apostle to the Hebrews points out various trying providences attending the worthies of old; who wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, but through faith and patience are now inheriting the promises. Therefore, having nothing of this world is not inconsistent with inheriting all things which relate to the world to come. The Lord has promised to provide for his people's real wants in this life. He hath said, "Thy bread shall be given, and thy water shall be sure;" "Your heavenly Father knoweth you have need of these things." "He careth for you,"—but he hath not described the quality or quantity of earthly goods, with which you shall be fed. Poverty, yea, extreme poverty, has been the lot of many heirs of glory. The churches in Macedonia were in deep poverty. Yet many of the children of God were poorer than they to whose relief the said churches contributed, even beyond their power, of which the apostle Paul bears record, 2 Cor. 8: 1—5. "Unto the church in Syria we write these things, saith the first and the last, which was dead and is alive, I know thy works and tribulation and poverty, but thou art rich." Rev. 2: 8, 9.

Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? Jam. 2: 5. The same inspired writer even supposes a brother or sister to be naked, and destitute of daily food, ver. 15. Such have therefore been spoken of by the appellation of *poor saints*. Rom. 15: 26. A distressed saint may lie at the door of a rich sinner without receiving a crumb of relief, and appear as if forsaken by God and man. But oh, how great the change! How vast the difference in eternity! He who seemed as if neglected by heaven and earth, ascends at death to glory and to Abraham's bosom; while the sumptuous liver sinks down to hell, and being in torment, asks in vain for a drop of water. But of Lazarus, it is said with an air of sacred pleasure, *now he is comforted*.

Fifthly. Some have great discouragements and perplexities, arising from the failure of what they have considered as special and direct promises made to them in particular, as relating to the path of duty, or the enjoyment of some future good. The persuasion of promises being made to them in particular, arose perhaps from some portion of Scripture being impressed on their mind, the terms and



language of which were exactly suitable to what they had been seeking the Lord about, and therefore deemed expressive of his mind in that particular; and the failure of these, discourages their hope respecting the fulfillment of those which relate to their eternal salvation.

For the relief of such I observe, that though it is not denied but that, in some special cases the Lord may have favored some of his people with intimations of his mind in the manner aforesaid, nevertheless there is commonly danger and disappointment attending such a construction of Scripture in ordinary affairs; for we need no new revelation to point out the path of duty, the Scriptures being sufficient for such a purpose, and a more sure word of prophecy than anything referred to above. A criminal curiosity or anxiety to know future events the Lord in mercy may reprove in his people by disappointment. The design of the promises of God is to encourage faith and hope in the Lord, that he will provide what he sees necessary, and give what is good to those who fear him; but not to make a previous discovery in what manner he will support and supply. Even Moses, the man of God, seems to have been mistaken in regard to the time when, and the means by which the Lord intended to accomplish the deliverance of his people from the bondage of Egypt; for when he defended the injured Israelite, and avenged him that was oppressed, he supposed his brethren would have understood that God by his hand would have delivered them, but they understood not; Acts 7: 25. And instead of his being then embraced as a deliverer, he was informed against, and banished as a delinquent. He continued in a state of exile for forty years; and afterwards, when the Lord sent him from Midian to Pharaoh, to demand in his name Israel's release, instead of deliverance, their bondage was increased, and his conduct severely censured; on which account he returned unto the Lord, and said, "Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all;" Exod. 5: 21-23. And when providences turned up contrary to what Jeremiah expected, he in the bitterness of his soul uttered these awful words: "O Lord, thou hast deceived me, and I was deceived." Jer. 20: 7.

From the above instances it is evident that persons may be in some cases disappointed in their most sanguine expectations in regard to the dispensations of God in this life, and yet the foundations of their hope remain unshaken in reference to eternal salvation. May Christians be cautious, and not use the word of the Lord in such a manner, and for such purposes, as were never intended! To interpret the designs of God, from detached sentences, either impressed on the mind, or at first presented to the eye on opening the sacred volume is very injudicious, and has an entangling tendency; therefore, as the apostle says, "We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Col. 1: 9. In order to which may ye be enabled to compare spiritual things with spiritual; 1 Cor. 2: 13. "Let the word of Christ dwell in you in all wisdom." Col. 3: 16.

The mistakes of eminent saints are recorded, not for our imitation, but our admonition, and to prevent overwhelming despondency on viewing our own mistakes, and to show the necessity of a careful examination of ourselves, fervent application to God, humble dependence on him, cheerful obedience to him, and a patient waiting for him. "For whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scriptures might have hope." Rom. 15: 4.—*Hall's Help.*

There was not one act, in all Christ's life done to serve or to please himself. An unbroken stream of blessed, perfect, unfeigned love flowed from him, no matter what the contradiction of sinners, one amazing and unwavering testimony of love, and sympathy, and help, but it was ever others, and not himself, that were comforted, and nothing could weary it, nothing turn it aside. Now the world's whole principle is *self*, doing well for *itself*.

### Search the Scriptures.

For the Herald of Truth.

We are commanded to search the Scriptures, and this we should do, because in them we are taught the way in which we all must go, if we wish to be happy. We should search the Scriptures, because the way which we have to travel is dangerous, and we need to understand it well, and in the Scriptures we obtain a knowledge of this heavenly way. We should do this also so that, when the tempter Satan comes and tries to lead us astray, we may be able to resist him. We are also taught in the Scriptures that the devil goeth about as a roaring lion, seeking whom he may devour. Should we then not search the Scriptures that we might learn the by-ways and turns through which the soul may be led astray?

We should also ask for divine aid, to guide us safely through this world, where danger and sorrow stand around us on every hand. We should further daily search the Scriptures; for therein we are taught that death may come upon us at an hour when we think not. We should, therefore, so live each day as though it were our last; for we have no promise of to-morrow. "To-day if ye hear my voice, harden not your hearts." We know not but this day is our last. Pause a moment! How busily are we engaged, day by day, early and late, to lay up for ourselves treasures on earth which are only for the body which must soon perish. Should we not, therefore, be most earnestly engaged in laying up for ourselves treasures in heaven, where moth and rust doth not corrupt, nor thieves break through nor steal? Should we not rather labor for that which passeth not away? I desire the prayers of all God-fearing people; for the "fervent effectual prayer of a righteous man availeth much." May the love of God ever abide with us all through Christ our Redeemer.

Elkhart, Ind.

J. M. KREIDER.

### A Lesson for Mothers.

[One of the worst and much prevailing habits of the present day, even among Christian professors, is that of scolding. The evil influence which it has, especially on children, is forcibly illustrated in the following incident, which we recommend to the careful perusal of every father and mother. Do not say that it is only a story, or that it is not true—but study the lesson it teaches, and pray that God may give us grace to overcome the habit of scolding, if peradventure we are thus inclined.]

"Mother," said a little girl, "does God ever scold?" She had seen her mother, under circumstances of strong provocation, lose her temper, and give way to the impulse of passion; and, pondering thoughtfully for a moment, she asked, "Mother, does God ever scold?"

The question was so abrupt and startling, that it arrested the mother's attention almost with a shock, and she asked, "Why, my child, what makes you ask that question?"

"Because, mother, you have often told me that God is good, and that we should try to be like him; and I should like to know if he ever scolds."

"No, my child; of course not."

"Well, I'm glad he don't; for scolding always hurts me, even if I feel I have done wrong, and it don't seem that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep into her heart, and she turned away from the innocent face of her little one to hide the tears which gathered in her eyes. Children are quick observers; and the child seeing the effect of her words, eagerly inquired, "Why do you cry, mother, was it naughty for me to say what I did?"

"No, my love; it was all right. I was only thinking that I might have spoken more kindly, and not hurt your feelings by speaking so hastily and in anger as I did."

"O, mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just

now. It makes me feel so far away from you, as if I could not come near to you, as I do when you speak kindly; and, oh, sometimes I fear I shall be put off so far I can never get back again!"

"No, my child, don't say that," said the mother, unable to keep back tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms around her mother's neck, whispered—"Mother, dear mother, do I make you cry? Do you love me?"

"Oh, yes! I love you more than I can tell," said the parent clasping the little one to her bosom; "and I will try never to scold you again, but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"Oh, I am so glad; I can get so near you, if you don't scold; and do you know, mother, I want to love you so much, and I will try always to be good."

The lesson was one which sank deep into that mother's heart; and has been a great help to her for many years. It impressed the great principle of reproof in kindness, not in anger, if we would gain the great end of reproof. The great end of winning the child, at the same time, to what is right, and to the parent's heart.

"I hold it to be a fact," says Pascal, "that if all persons knew what they said of each other, there would not be four friends in the world." Rather an uncharitable judgment. But is there not reason to believe that it comes too near being true, to be dismissed without a thought? Am I guilty? I pretend to despise a backbiter; do I condemn another for what I am guilty? Do we not forget that "backbiters" are ranked with "haters of God," and shall not abide in the tabernacle of the Lord, nor dwell in his holy hill? It is lamentable that so few can speak of another's good qualities, and with the mantle of charity cover the multitude of imperfections which in us, poor mortals, are found associated with these good qualities.—*Mother's Magazine.*

### Be Patient.

There are but few virtues a mother needs so much to cultivate as patience. She needs it for her own peace of mind, quietness and comfort, amidst the unnumbered trials and vexations of life. Without this, the mind loses its composure and elasticity, and the health becomes a prey to the constant pressure of anxiety and care. Nor less does she need patience for the sake of those for whom she lives and labors. The vexations which the care of children occasions, draws, perhaps, the most heavily on a mother's patience. And just there is where the most untiring exercise of that virtue is required. The mother who loses patience with her child, loses at the same time her influence over him. If she cannot control herself, she cannot control him. He understands this, and feels the influence of it. Her example, at the same time, nourishes in him the same disposition to impatience and fretfulness. No other virtue is, perhaps, so constantly tried as a mother's patience. Now, what shall—what can the mother do? Subjected to all the annoyances, trials, and disappointments, that daily beset her path, it appears to her, at times, that an angel could hardly preserve a calmness and equanimity of mind. At times she feels as if she must sit down, disheartened and despairing, and abandon every hope of ever rightly filling her sphere, and discharging her most responsible duties. Two things alone can be done. First, pray! The mother that does not pray for patience, with every other strength and grace, can never properly discharge all the duties to her household. Second, endeavor to cultivate given. Pray earnestly, constantly. Pray for patience, and it shall be strengthened that for which prayer is offered. We must not expect prayer will bring us blessings unless we strive to obtain them to the strength of our ability. But, mothers, pray and strive to be patient.—*Mother's Journal.*

Let all your things be done with charity.

### Thoughts of Heaven.

No sickness there,  
No weary wasting of the frame away;  
No fearful shrinking from the midnight air—  
No dread of summer's bright and fervid ray!

No hidden grief,  
No wild and cheerless vision of despair;  
No vain petition for a swift relief—  
No tearful eyes, no broken hearts are there.

Care has no home  
Within the realm of ceaseless prayer and song.  
Its billows break away and melt in foam.  
Far from the mansions of the spirit throng!

The storm's black wing  
Is never spread athwart celestial skies!  
Its wallings blend not with the voice of spring.  
As some too tender flower fades and dies!

No night distills  
Its chilling dews upon the tender frame;  
No moon is needed there! The light which fills  
That land of glory from its maker came!

No parted friends  
O'er mournful recollections have to weep!  
No bed of death enduring love attends  
To watch the coming of a pulseless sleep!

No blasted flower  
Or withered bud celestial gardens know!  
No scorching blast or fierce descending shower  
Scatters destruction like a ruthless foe!

No battle word  
Startles the sacred host with fear and dread!  
The song of peace Creation's morning heard,  
Is sung wherever angel minstrels tread!

Let us depart,  
If home like this await the weary soul!  
Look up, thou stricken one! Thy wounded heart  
Shall bleed no more at sorrow's stern control.

With faith our guide,  
White robed and innocent to lead the way,  
Why fear to plunge in Jordan's rolling tide,  
And find the ocean of eternal day?

### The Troubles of Life.

SOMETIMES I compare the troubles which we have to undergo in the course of the year to a great bundle of faggots, far too large for us to lift; but God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry to-day; and then another, which we are to carry to-morrow; and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

A life of idleness is not a life of pleasure. Only the active and the useful are happy. The most miserable are those who have nothing to do.

## Herald of Truth.

ELKHART, Ind., April, 1868.

### Conferences.

The annual Conference of the Mennonite Church in Canada will be held at Wideman's Meeting-house, in Markham Township, York Co., on Friday the 29th of May, 1868. The brethren from other parts are cordially invited to be present. Those who wish to attend will go to Toronto, from whence there is a daily stage to Markham.  
*Markham, Ontario. March, 1868. DANIEL B. HUBER.*

The Semi-annual Conference in Montgomery Co., Pa., will be held on the first Thursday in May.

The Annual Conference in Ohio, will be held at Oberholtzer's meeting-house, in Mahoning Co., near Columbiana, on Friday, May 15th, being the third Friday in the month.

### The Herald of Truth.

A correspondent writes in reference to the Herald as follows: "This little monthly visitor will come to us if the weather is ever so unpleasant, and stir up our forgetful minds, and tell us many good things, and what we must do, if we wish to be saved. Many have not the privilege always of going to hear public preaching, and why not, then, give them also some encouragement? for we all need encouragement, while traveling through this vale of tears below. I wish we could all have more concern about our salvation, and that we would all endeavor to build up one another in the faith of Christ."

We hope indeed that our little paper may be of some lasting benefit to many, many precious souls. We hope, too, the prejudices which have existed against it may vanish, and it may be accepted as a welcome visitor in every household. The little visitor through the four years of its existence has indeed gained many friends, as well as a deeply cherished love in many hearts, and by the grace of God its mission still shall be to comfort, and cheer, and bless; to promulgate Peace, Love and Union; to warn the sinner and encourage the saint. Therefore, friends, lend us a helping hand, not only to increase its circulation, but send us good, appropriate, and well written articles, and sometimes, too, give us a word of comfort and good cheer. It will make our pathway all the brighter, and you, dear reader, will be none the poorer. Let us walk hand in hand, on the way to the better land, and when we learn to know each other better, we will be all the happier; for kind words as well as good deeds can never die.

### Strong Drink.

Man is subject to many temptations, and evil habits cling to him often with a tenacity that is almost impossible to be overcome. Among the many evil habits which prevail, there is none more diffi-

cult to overcome, none more fraught with evil results, none better adapted to degrade man and sink him not only on a level with the brutes, but also to sink his soul into everlasting perdition, none more injurious to body and mental health, than the use of strong drink. Many drink because it is fashionable to drink. Others do it because they love it. But whatever may be the reason of its use, it is wrong and sinful for any one, and especially is it wrong and unbecoming for a christian, a follower of Jesus, to form the habit of drinking. I do not think that it is sin for a man to use alcoholic liquors when he has any use for it. When he needs it for a medicine, for any mechanical, or other purpose (if so be that there is one), but I do positively say that the man who drinks when he does not need it, when it ministers neither to his health, to his comfort, nor his wealth, that man commits a sin. Now, I hear that there are brethren that do such things, who at public gatherings, such as public sales, &c., are seen repeatedly indulging, with their friends, in a social glass. "Ye are the light of the world," says the Savior. Now, where is the light of such? I am afraid it is hid under a bushel. If your children grow up to be drunkards, whom shall they blame? When some of those with whom you have been acquainted, and who have been influenced by your conduct, shall have gone down to the chambers of death, and shall rise up to condemn you in the day of judgment, what will be your reply? When some poor wanderer, just supporting himself on your actions, because you are a church member, shall sink down into a drunkard's grave, where will you appear? If you are a christian you should shun the drinking saloon, and the sutler's stall, and the vain talk and the idle conversation so common at those places. It is not wrong to go to a public sale, if you have any business there; but when you go, take your character and your profession with you, and be strong in the right. Rather reprove the unfruitful works of darkness, than indulge in these evil and sinful habits. The above is written out of love; but the writer means what he writes, and as a warning to all who may be guilty of such conduct. And, dear brother, whoever you are, if you are touched by these simple lines, receive it in love. Do not get angry, but try to do better, and all will be well.

## Correspondence.

### Letter from Missouri

I take my pen in hand, to write a few lines, that those wishing to hear from me may have an opportunity to do so. I left Montgomery Co., Mo., on the 9th of Sept., 1867, and am now living in Dallas Co., near Long Lane. This is my P. O. address. I am well pleased with the country and the climate; but I feel lonesome, because there is no Mennonite Church in the place, and none of our ministers come to visit us. There are four families belonging to our Church, and we are all anxious to have some of our ministers visit us. We think it is a duty of the ministers of the Gospel, to go into all the world, and preach the Gospel to every creature. I think there is great need of a preacher here. I feel that there is a great opening here for those wishing to purchase new homes. The land is cheap and good. The climate pleasant with plenty of wood and water. The climate reminds me continually of spring. The coldest weather we have yet had was one degree above zero. Yesterday, it was ten above zero, and snow fell to the depth of about half an inch. I remain as ever your humble and unworthy brother.

Long Lane, Mo., Feb. 10, 1868.

BENJAMIN SHANTZ.

Remarks.—It is well known to the brotherhood, that the brethren in the state of Missouri are yet very poorly supplied with preaching, and some way should be adopted, through which they might, at least, at stated times, be visited and encouraged and strength-

ened, so that they may not grow cold, or become disheartened in the way of life. If some of our ministering brethren would take the matter in hand, and one or two make a tour through that state in the spring of the year, and two others make another tour through the state in the fall of the year, and visit all these little scattered pioneer settlements of our Church, much good might be done, and would give power to the revival of these brethren and sisters; and the way would soon be opened, through which the cause of Christ might be advanced and the limits of the Church extended. I cannot but express myself at this time, that I think we as a Church do not come up to our duty in taking care of our weak Churches and scattered members. We should follow them not only with our prayers; we should also visit them and labor for the salvation of their souls, and send to them words of cheer, and consolation.

Let us consider how Christ with unwearied energy traveled from place to place, seeking to do good to all. Again, behold the labor of the Apostles. How they went from place to place, and from city to city, preaching the word every where. Look at the martyrs. Take into consideration the life of Peter Wadsworth and of Menno Simon, and of many others whom we might name. How they traveled and labored, for the good of souls, and what we are doing? There are indeed, some of our brethren who are very active in the work, and seek to do what they can; but there are many others who might do much more. If they could only feel that it was their duty so to do, and to work while the day lasts; for the night is coming when no man can work. (Editor.)

### A Visit.

Very much esteemed and respected brethren and sisters in Christ Jesus, who walk not after the flesh, but after the Spirit, whose affections are set on things above and not on things on earth, and who earnestly contend for the faith once delivered to the saints: Grace be unto you, peace from God our Father, and the Lord Jesus Christ, who gave himself a ransom for all, that it might be testified in due time, by the influence and regenerating power of the Holy Ghost to a brotherly salutation in Christ Jesus. Amen.

Having had a call, by letter, from Elkhart, Ind., which, by the help of God, and in the discharge of my duty to God and man as a faithful laborer in God's husbandry I felt it my duty to comply with. Accordingly, leaving my home on the 13th of March and going to Streator, I took the train to Wenona, 13 miles, thence to Mendota, thence to Chicago and from there to Elkhart, where I arrived at 8:35 in the evening and went to John F. Funk's and found them all well. Here I also met two brethren from Burr Oak. We spent the night pleasantly and the next day we went to visit Jacob Wisler and spent the afternoon with him. In the evening we went to Jos. Holdeman's, where we also met some other brethren.

The next day (Sunday), we attended meeting at Holdeman's Meeting-house in the forenoon, and in the afternoon at Wakarusa. On both these occasions the houses were well filled. At the latter place J. F. Funk left us and went home and I in company with some brethren went to Jacob Freed's who has been confined to his house and the greater part of his time to his chair, and for some months he has not been able to keep his bed, but remain only in the chair, so he could say with good old Job, "Wearisome nights are appointed to me." The much beloved brother hears his affliction in the body with great patience and resignation to the will of God, knowing that all things work together for good to them that love God.

The next morning, we went to Shaum's Meeting-house where services were held, and after service in company with the brethren D. Brundage, J. Snyder and others to D. Martin's, to comfort a young sister who is concerned about her salvation.

The following day we had meeting at Yellow Creek Meeting-house, and in the evening I went to the aged Mr. and Mrs. Christophel, who has to sit in his chair, and in his chair is conveyed to his bed and in the morning must be helped into his chair again and conveyed to the fire and so to the table and to his meals. Yet in all his bodily afflictions he has a bright hope of entering into the kingdom of glory and happiness.

On Wednesday we had meeting at Blosser's Meeting-house and on Thursday again at Holdeman's, where six precious souls were added to the church by baptism, and a brother chorist and another sister to the ministry of the Gospel. The old Jacob Beidler. May the good Lord fill his heart with love and wisdom from on high, his month with words of comfort and of peace. May he warn the sinners by the Gospel word to flee the wrath to come, and comfort the saint, for he that winneth souls is wise. In the evening, we had meeting at the Center School-house, after which, in company with Daniel Brundage, I went home with Bro. and Sister Glimanlages, whose daughter has been unwell for some time, and desired to be received into the church by baptism, which was accordingly done. The same day, also two other persons by the name of Waterman (husband and wife) were baptized and received into the church. Bro. Waterman also was unwell, and had been all winter.

After this, I went to Elkhart in company with Geo. Holdeman who was with us at this time. We went to Bro. John Snyder's and staid there all night. The next morning, in company with John F. Funk and some other brethren, we took the cars at Elkhart, and went to Bronson, Mich. At two o'clock, P. M. we attended an appointment in a school-house, several miles south of Bronson.

In the evening I went home with Christian Beery. On the next morning (Lord's day), we met again at a school-house where four precious souls were added to the church by baptism. The house was filled to overflowing. In the afternoon we attended another meeting at another school-house.

On Monday forenoon, we met at Isaac Good's, where Bro. Abm. Blosser was chosen and ordained to the office of Deacon. At the same time also the Lord's death was commemorated by bread and wine. The meeting reminded me of the Savior's words to his disciples, when he said to the Samaritans coming to him: "Say not ye there are yet four months, then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are already ready to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal, both to him that soweth and he that reapeth may rejoice together. Jo. 4: 35, 38. They that sow in tears shall reap in joy. He that soweth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him. Ps. 126: 5, 6. But when he (the Savior) saw the multitude, he was moved with compassion on them, because they labored and were scattered abroad as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous but the laborers are few: Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest. Matt. 9: 37, 38. The harvest are the people. The laborers are God's chosen vessels sowing the Word of God. Now brethren and sisters, let us have our lamps bright and sing and sing the old faith in our vessels, in going forth to meet the bridegroom, Christ Jesus, and enter into the marriage supper of the Lamb.

"Where congregations ne'er break up  
And Sabbaths never end,"

and when we have been there ten thousand years, bright shining as the sun, we will have no less days to sing God's praise, than when we first began.

In conclusion, you have my best wishes and heartfelt thanks for the love manifested towards you unworthy yet well wishing laborer in the Lord's husbandry.

On Monday evening, I, in company with J. F. Funk and others returned to Elkhart, and the next morning at 8 o'clock, A. M. I again took the train and came to Wenona, thence home the same day, and found my family all well. The good Lord be thanked for his protecting care.

Reading, Ill.

HENRY YODER.

### A Visit to Elkhart Co., Ind.

On the 7th of February, I left home in company with Bro. Abm. Blosser, to visit our brethren and friends in Elkhart Co., Ind.

On our way we stopped over night with the brethren in La Grange Co., and at their request an appointment for preaching was made for us on Bro. Miller and wife, John Nusbau and wife, and widow Hoover accompanied us to Pre. John Nusbau's. After dinner, Bro. Nusbau and wife also joined our company, and went to Bro. Daniel Breneman's where we staid all night. The next day we attended meeting at Shaum's Meeting-house. From here Brother Blosser and myself went home with Bro. Snyder. The next morning we visited Bro. Funk, and had preaching in Elkhart that evening, after which we went home with Bro. John Yoder, where we were met, in the morning, by Bro. Daniel Breneman, on his way to attend a funeral at Yellow Creek Meeting-house. After this we visited sister Kehr and enjoyed a pleasant visit. In the evening we attended a meeting at Holdeman's Meeting-house, where a large and attentive audience was present. After meeting we went home with Dea. Joseph Holdeman. The next day we visited our brother, Pre Jacob Freed who has been afflicted for several months with rheumatism. Quite a number of the brethren and sisters met with us and we endeavored to spend time to the honor and glory of God. In the morning, we attended meeting in a school house near Wislertown. After service we went home with John Wisler, whose wife has long since embraced the Christian religion, and it is to be earnestly hoped that her aged husband may yet also be brought to accept the overture of mercy and salvation before it be forever too late. From here we went to attend a meeting at Yellow Creek Meeting-house, stopping by the way to see a friend, the father of a family, who was afflicted with lung fever. He seemed to be deeply concerned for the interests of his soul. Commending him to the mercy of God we, also called to see a young wife and mother who expressed her desire to unite with the church. She and her husband now also went with us to attend the meeting. In the evening, we had another meeting at the same place, and, on the morning of the 14th, we started for home. Bro. D. Bren Christ Jesus. I enjoyed myself exceedingly well in all those meetings. To my brethren and sisters, I would say, that I feel unworthy of the love and kindness they manifested towards me.

In conclusion, a hearty greeting of love to all. Amen.

Burr Oak, Mich

CHRISTIAN D. BEERY.

### A Visit to Dekalb Co., Ind.

On Thursday the 27th of Feb., we attended the funeral of two children at Shaum's Meeting-house. Remarks appropriate to the occasion were sought to be made by the writer, from Matt. 2: 18.





creation. These reasons for supposing that the chronologies of the Hebrew text and the Septuagint version have been wilfully corrupted, appear extremely probable, and we have therefore good grounds for regarding as more reliable the Samaritan text, which in this respect occupies a mid-way position between the other two, and gives a chronology from the Deluge to Moses having a much greater degree of inherent likelihood than that which has been too hastily ingrafted in our English Bibles.

(To be continued.)

### Cry of the Weary One.

Weary night and weary day!  
Worn with sickness' painful sway,  
Weak with Nature's slow decay.  
It were no grief to die!  
I'm weary of the world's false smile,  
I'm weary of the Tempter's guile,  
As he lures my soul the while—  
Oh, it were bliss to die!

Weary day and weary night,  
Filled with sorrow and heart-bligh,  
Darkness without ray of light—  
What joy 'twould be to die!  
Deceitful world, with soul-pain rife,  
I'm weary of this constant strife,  
Weary of the thought of life!  
Oh, Father! let me die!

"Faithless one!—O child of care!  
I hear thy wild, impatient prayer;  
Better thou shouldst meekly bear  
Than rashly wish to die!  
Oh, can'st thou doubt my love has laid  
Each cross upon thee? I will aid  
And strengthen thee! Be not afraid!  
My daughter, 'tis I!"

Father! God! Thy voice most sweet  
I hear, and low before Thy feet  
I bow, and earnestly entreat—  
For Christ's sake heed my cry!  
Be Thou my refuge strong and sure,  
Forgive my sins, Thou Just and Pure,  
Teach me with patience to endure,  
Willing to live or die!

E. B. V.

### Jeremiah 3: 4.

"Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth!"

WHEN we are tempted to entertain hard and injurious thoughts of our heavenly Father, such as our own evil hearts, and the suggestions of Satan incline us to form,—when we are ready to suppose him a rigorous and austere master, reaping where he has not sown; or a vindictive judge, delighting more in vengeance than in mercy—surely it should overwhelm us with grief and shame to call to mind any of those numerous passages of scripture in which He condescends to use the language of affectionate expostulation, and tender persuasion, to sinners of every degree.

Are there not those who form a tacit excuse for their continued neglect of religion, by indulging such false and unscriptural ideas of our most compassionate and merciful Father?—As though He would be more displeased by their presuming to accept salvation, than by their continuing to neglect and refuse it. This proud and

hostile state of mind must be peculiarly offensive to Him, who dwells and delights in the humble and contrite spirit. It is a temper common to our fallen nature, and is more or less indulged by all sinners before they are persuaded to "venture on His grace." But an afflicting appeal, like that in the text, has broken many a stout heart, and brought down the high thoughts that had exalted themselves against the knowledge of God. May all who now read it, feel assured that God is willing and ready to be a guide and a father, even to them!

"Wilt thou not from this time?"—There are some occasions when this encouraging enquiry is pressed upon the hearts and conscience with more than usual urgency: such are those periodical seasons when we are wont to meditate on the quick passage of life—on recovery from illness—on escape from danger—when changes have taken place in outward circumstances, and even (as the connexion of the text fully warrants us to conclude) after having deeply fallen into temptation, and when the conscience is most heavily burdened with sin. Then, instead of those denunciations of wrath, which are reserved for a state of final impenitency, hear how the Lord pitieth his children!—"Wilt thou not from this time cry, My Father &c.?"

But how many excuses are our hearts ready to make; how many specious arguments are brought forward against an immediate answer to this appeal! Any time but *this* time we are ready to say; but when are we as much in earnest in our desires as God is in his invitations?—none but the present time will suffice us. Amongst these vain excuses, one, not very uncommon, is a mistaken idea that we must wait God's time for enlightening our minds, and bringing us to himself. This is no other than a device of our great enemy, to induce us to delay those endeavors, and neglect those means, which he knows, if persevered in, would issue in our eternal happiness. When we search the scriptures, we find that the whole tenor of them discountenances such a notion. Although it is true that God must work in us every good thing, yet we are at the same time commanded to "work out our own salvation;" and all his great and precious promises are connected with our praying for the performance of them. "Ask and ye shall receive;" God is rich unto all that *call* upon him. So that we have no reason to expect he will aid us by his good spirit, unless we continually and fervently implore him to do so. Here, in the text also, we are required to *call* upon God to be our father and our guide, otherwise, it is plainly implied, that he will never fulfil those gracious offices towards us. But how exceedingly encouraging it is to know, that he is *willing* to be thus gracious, and that none who apply will be sent empty away!

A more frequent cause with many, of backwardness and delay in seeking God, is the sense they entertain of the worldliness and vanity of their hearts, so that they are tempted to consider it almost hopeless for them to attempt to become religious in earnest—so many are the difficulties within and without. But then, they should remember that the great work of turning an evil and vain mind from sin to holiness, from earth to heaven, is not to be effected by our own power or might; we are not required to do it. Our encouragement is this—that "to God all things are possible," and he is not only able, but willing, to make this vast change in every heart that is sincere in requesting him to do so.

"A new heart, he says, I will give you, and a right spirit I will put within you; but, observe it is added, "For all these things I will be enquired of by the house of Israel to do it for them." We must all lie down in despair if it were not for these promises: but since we have them, and from God, who cannot lie, why should we not joyfully, and immediately avail ourselves of the amazing benefit which they hold out? Let it not be supposed that these invitations are given to those who are already partly righteous. No, they are made, as the scriptures assure us, to those who are at present "far from righteousness, and even the stout hearted." Those who are worldly, vain, destitute of any taste for spiritual pleasures, and quite helpless, these are the persons whom God condescends to invite, and to "beseech to be reconciled to himself through Jesus Christ." What can any reader require more to encourage him, *from this time*, to cry unto his God as his father?

Some find an excuse for their delay in the fear that if they should make a prompt and decided profession of religion, they should but

disgrace it, for want of perseverance in the good way, and for want of strength to resist temptation, and so the last error would be worse than the first. But this is *only* an excuse; for we are assured, that the same grace that enables us to begin a new course, will, in the use of the same means, strengthen us to hold on in it.

Many more objections might be mentioned and refuted, which, like stumbling blocks, we are ever ready to place in our own way. But, after all, if we do but set ourselves seriously and frequently to reflect upon the vast importance of the subject, if we do but consider the value of our souls, we shall not suffer any, nor all of them to hinder us from pressing in through the straight gate, nor from keeping on in the narrow way. How soon will this life be over! so soon, that if we could gain the whole world—if every wish of our hearts were to be fully gratified—and if those things that are inconvenient and disagreeable to us were to be immediately removed, what would it all profit? But life, at the best, abounds with disappointment, and weariness, and dissatisfaction; when we attain what we so earnestly desire we feel much less delight in it than we had expected, and begin to think of some new object to satisfy our restless wishes. Thus end the world's promises,—not so those of God. Secret satisfaction is experienced by true Christians, even here, in the desire of his favour, and in a good hope for the future; and happiness beyond our powers to conceive is treasured up for them in heaven.

It is necessary, however, to guard against unfounded expectations of immediate rest, peace, and enjoyment as soon as we begin in earnest to seek God. We are not to suppose that every thing will be granted to us the moment we cry to him as our father. Nor should this discourage us. Real religion is a gradual work, dim at first, but growing brighter and brighter to the last: while a false profession will make a great show at the beginning, and then gradually die away.

There is no instance in which the insufficiency of language, and the weakness of every human means of persuasion, is so sensibly felt as when we endeavor to arouse each other to a due attention to religion. What words can point the importance of salvation!—What mind can conceive the terrors of refusing it!—God only comprehends the subject, and he tells us, "we must be born again;" for if this change do not take place upon us, it were better for us we had never been born. May God teach us the value of our souls, and convince us of the emptiness of all those excuses for delay with which Satan furnishes our lingering and reluctant minds!—*Youth's Magazine*.

### Scriptural Straightness.

BY M. H. BOYD.

The possession of a correct theory is not sufficient to meet the demands of the Gospel. It is shocking to behold the vast multitude of professed Christians, who are hoping to gain heaven, while they are floating on in the popular current that leads to death and ruin. If God has any claims on us, they are universal. Many at the present day, are trying to carry God in one hand, and the world in the other. This is among the impossibilities. Those who undertake it will make a perfect failure. He demands our undivided attention. Ask that young lady if she loves God with all heart. She will answer, "I do; while on her person may be seen those things that indicate worldly-mindedness. The outward adorning is far from being that which becometh the children of God. In searching for those who absent themselves from worldly amusements, we find them scarce. The common plea is, "We believe God has made us to enjoy ourselves." Surely; but wherein does true happiness consist? "Happiness is the man that findeth wisdom, and the man that getteth understanding." Pro. iii. 13. One asks, "What is wisdom?" "The fear of the Lord, this is wisdom."

A complete separation from the world is demanded. "Wherefore come out from among them, and be ye separate, saith the

Lord; and touch not the unclean thing; and I will receive you, and be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty." "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is an enemy of God."

Scriptural straightness implies a separation from evil habits. Many profess to be completely consecrated to God, while they are indulging in many filthy habits, such as chewing and smoking tobacco. Many are indulging a spirit of levity. Foolish words are continually escaping from their lips. Their conversation is far from being with grace, seasoned with salt. Let us avoid these things, and separate ourselves from evil habits, worldly amusements, worldly fashion, secret societies, etc., and be open-handed and open-hearted for God. If we believe in God, let us manifest it in our daily life. Let us strive to let our light shine, that men, seeing our good works, may be led to glorify our Father which is in heaven. If we have injured the property or reputation of any man, let us restore it so far as in us lies. Many practice reading secular newspapers, and yellow-covered literature, which do not tend to feed the soul.

Parents profess to be anxious for the welfare of their children; and still they allow them to attend places of worldly amusement, which tend to divert their attention from the salvation of their souls.

While we are straight in profession, let us see to it that our lives correspond.—*Earnest Chr.*

### Christ the Way.

Of the many typical titles of Christ, this, *the way*, is very encouraging and suggestive, and rests squarely on an Old Testament institution devised for the salvation of imperiled life. Tradition, amplifying on the ordinance of the cities of refuge, tells us the command "Thou shalt prepare thee a way" (Deut. 19: 3), involved every imaginable facility that could be rendered the manslayer fleeing for refuge. Cradens, *in loco*, says: "The cities (of refuge) were to be easy of access, to have smooth and good roads to them, and bridges where there should be occasion. Where there were any cross roads, they took care to set up finger-posts with an inscription directing the way," etc. No doubt that Christ hence predicated of himself, "I am the way." For while God is known for a refuge, the pathway all along is beset with dangers and difficulties, and we may be intercepted while on the way are such as to direct and facilitate every step of ours forward to indubitable safety. The city of refuge represents full assurance of faith. The narrow way to it, the road of experience, which needs both the warnings and the persuasions of grace to keep us on it, and bring us steadily forward. And as the manslayer gained, in glad consciousness of safety in proportion as he neared the city of refuge, so the sinner gradually grows in freedom from fear and doubt in proportion as he discovers the blessedness of an unconditional salvation, ever firmer and firmer sealed in his soul by the testimony of the Spirit within. We must also remember Christ is not only the way, but a *living* way, as though the way itself, instinct with life lifted the foot and set it down just where it should rest, and gains strength for the next step. It is the *preparatory* way of the Old Testament but renewed (see margin, Heb. 10: 20) for us in this blessed new dispensation. Think of a manslayer on the way to the city of refuge running for dear life. Not only storms of vengeance in unmitigated pursuit propelling him from behind, but every arrangement on the road contributing to cheer him on and sustain his strength, till he reaches the goal of safety, and you have the best idea of a sin-laden conscience, aroused by the just judgments of God to flee to Christ, finding in him ever-increasing attractions of grace, by which he will be sped forward and onward till he reaches the very heart pierced, still bleeding and open, to receive repentant sinners and hide them from the wrath to come. Ah, what a loving God we have! What a merciful Saviour! What a blessed way by which to come to God! Come, sinners, this is the way; herein walk ye, and the gates of hell shall not prevail against you.—*Exchange*.

## Christian Resignation.

1. Would you acquire christian resignation, you must reflect much upon the character and perfections of God. Correct views on this most important subject will have a powerful effect in producing filial submission. Such views you may obtain from three sources; from nature, providence and revelation. These three have the same author; for he that made the world governs it; and he that governs the world has spoken to its inhabitants by his chosen prophets, and especially by his well beloved Son Jesus Christ. These three not only have the same author, but they speak the same language, concerning his divine perfections, though with unequal degrees of distinctness. The works of nature teach you there is one supreme Creator, infinite in power, wisdom and benevolence. The events of providence assure you that he rules the creatures of his hands in righteousness, justice and mercy. The instructions of revelation convince you that his nature is essentially love; that he is really and truly your ever present Father. Not only so. You learn that he is the common parent of the human family, having made of one blood all nations of men. You learn that he is no respecter of persons, but accepteth all who fear him and work righteousness. You learn that he is kind and bountiful, even to the disobedient and unthankful, not willing that any should perish, but desirous that all should come to repentance and be saved. You learn that he is long suffering, more ready to grant the requests of his sincere worshippers than earthly parents are to give good gifts to their offspring. You learn that he afflicts not the children of men willingly, but solely for their best welfare. Above all you learn that his unspeakable love for his human family, notwithstanding their base ingratitude to the best of fathers, and their wilful disobedience to the wisest of laws, has caused him to send his own son to save them, by his instructions, example, sufferings, death and resurrection, from ignorance and error from superstition and condemnation, from misery and death. And with him will he not freely give you all things? Most assuredly. He will not withhold any good thing from his obedient children of his affection.

Such, my friends, is the character of your Father as made known in the volumes of nature, providence and revelation. Being perfect in all his attributes, you perceive that he could give existence to rational creatures for no object but their own happiness. Being essentially love in his nature, you see that he can never afflict his dependent children in anger or wrath or resentment. Being indeed a Father of his whole family, you understand that he can have no interest separate from the best ultimate welfare of all his offspring. These views, you notice, are rational and scriptural and consolatory. Let them be constantly cherished in your souls. Let them excite you to the habitual love and worship and service of your all perfect Creator. And when clouds and darkness seem to veil his face, when he takes from you those comforts which he gave, when your hearts are swelling with sorrow and grief, let these views of his character give you comfort. Still look up to him as your Almighty Friend; still bless his holy name. For meditation on such topics will lead you to feel an unshaken confidence in the supreme parent, and increase your love for his excellencies, and make you truly submissive to his all-wise dispensations.

2. The boy who frequently puts off until to-morrow what he should do to-day is in danger of forming a habit that will be a hindrance to success in all his after life.

## The City of Refuge.

The refuge, provided in the statute for the unhappy man who destroyed his brother, and troubled his own soul, prefigures the remedy prescribed by infinite wisdom for the recovery of a lost perishing world; that dispensation of divine Providence in which mercy and truth meet together, righteousness and peace have kissed each other.

Fear not guilty creature: there is hope concerning thee: thou shalt not die. The God whom thou hast offended, even he has found out a ransom: he has laid help on one who is mighty to save, even to the uttermost, them who come unto God through him. Cease from the inquiry, "Who shall ascend into heaven, to bring Christ down from above? who shall descend into the deep, to bring up Christ again from the dead?" The word is nigh thee, and in this word the Lord brings his righteousness and his salvation. The name of Jehovah is as a strong tower: whose runneth into it is safe. Prophets, apostles, evangelists, with one accord point to the sanctuary, saying, "This is the way: walk ye in it. Turn ye into the strong hold, ye prisoners of hope. Here is a high way: the way-faring men, though fools, shall not err therein." The Savior himself proclaims, "Look to me and be saved. Him that cometh to me I will in no wise cast out." The very act of flying from the avenger of blood argued a consciousness of criminality, and an apprehension of danger, and the course, directed to a city of refuge, indicated a knowledge of its appointment and of the privileges pertaining to it. In this, we behold the character of the convicted penitent sinner condemned of his own conscience, stripped of every plea of selfrighteousness, alarmed with the terrors of the wrath to come, encouraged by the declaration of the mercy of God in Christ, apprehending salvation in no other. Perceiving no way to escape but this, he flees for refuge to lay hold on the hope set before him, even to him who is mighty to save, to that blood which speaketh better things than the blood of Abel, the lamb of God who taketh away the sins of the world; saying with the psalmist, "O Lord, thou art my refuge; return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee. In Jehovah alone have I righteousness and strength. He also is become my salvation." The safety of the man-slaver depended not on having arrived at, but on remaining in, the city of his refuge. To leave it prematurely, was as fatal as to be overtaken on the way that led to it.

The grace of the gospel, in like manner, is extended, not to him who is convinced of sin, and trembling with apprehension of judgment to come, has fled for refuge to the great propitiation for sin, but to him that abideth in Christ. As there is a believing of the saving of the soul, so there is a drawing back into perdition: and no man, having put his hand to the plow and looking back, is fit for the kingdom of God. Hence, the solemn injunction and warning of Christ himself, "Abide in me, and I in you. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. He that endureth unto the end, the same shall be saved." The great Apostle and High Priest of our profession lives for ever. In returning and rest, shall we be saved: in quietness and confidence shall be our strength. The sanctuary, provided and opened equally for the distressed Israelite and the stranger, is a happy prefiguration of the indiscriminating mercy, the unlimited extension of the gospel salvation. In Christ Jesus, ye who were sometime far off are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall between us. He came and preached peace to you which were far off, and to them which were nigh; and, through him, we both have access by one Spirit unto the Father. The Gospel of Christ is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek. It announces glory, honor, and peace to every one that worketh good: to the Jew first and also to the Gentile.

For there is no respect with God. Blessed dispensation has abolished all invidious distinctions; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free; but Christ is all in all. Who art thou, O man, that judgest thy brother? or why dost thou set at naught thy brother? he is a man like thyself; a criminal as thou art. For him Christ died; and for his admission, as for thine, the door stands open, the city of refuge strengthens its walls, and expands its gate. I will conclude with suggesting a few hints which will serve to convince the glorious superiority of the object prefigured over the figure: of the very image of the things above, the shadow of good things to come. The institution under review was a provision for one particular species of offense and distress, and for a case which could occur but in rarer

instances. Indeed the whole history of Israel furnishes not a single one. But the provisions of the better covenant, established upon better promises, extended to every instance of guilt and misery. They are made not only for the heedless and unfortunate, the weak and the helpless, but for the stouthearted and presumptuous, for deliberate offenders and backsliding children, for the very chief of sinners. Whatever, O man, be thy peculiar weight and the sin that doth more easily beset thee, whatever the plague of thy heart, or the error of thy life, behold help laid for thee on one mighty to save. Behold the Lamb of God that taketh away the sin of the world. Hear and accept his kind invitation. Come to me, all ye that labor and are heavy laden, and I will give you rest. Look to me, and be saved, all the ends of the earth. Him that cometh I will in no wise cast out. The cities of Israel served as a temporary reprieve from a sentence of death, which though the hand of the avenger, was restrained, the hand of nature was speedily to execute. The manslayer might be overtaken by it in the very city of his refuge. But the believer's security under the gospel never fails, never terminates. He is passed from death unto life, he shall never perish. There is no condemnation to them that are in Christ Jesus.—*Sacred Biography.*

Selected by H. WALTER.

Moultrie, Ohio.

## Tobacco.

Dr. Warren, in his work on the "Preservation of Health," has the following, relating to the use of tobacco:

"The habit of smoking impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the stomach. Tobacco, being drawn in with the vital breath, conveys its poisonous influence in every part of the lungs. The blood, having imbibed the narcotic principle, circulates it through the whole system. Eruptions on the skin, weakness of the stomach, heart, and lungs, dizziness, headache, confusion of thoughts, and low febrile action must be the consequence. Where there is any headway to diseases of the lungs the debility of these organs consequent on the smoking of tobacco must favor the deposit of tuberculous matter, and thus sow the seeds of consumption.

"Snuff, received into the nostrils, enters the cavities opening from them, and makes a snuff box of the olfactory apparatus. The voice is consequently impaired, sometimes to a remarkable degree. I knew a man of the legal profession, who, from the use of snuff occasionally, lost the power of speaking audibly in court. Moreover, portions of this powder are conveyed into the lungs and stomach, and exert on those organs their deleterious effects.

"The worst form in which tobacco is employed is in chewing. This vegetable is one of the most powerful of narcotics. A very small portion of it—say a couple of drams, and perhaps even less—received into the stomach, might prove fatal. When it is taken into the mouth in smaller portions, and there retained some time, an absorption of part of it into the system takes place, which has a most debilitating effect. If we wish to reduce our physical powers in a slow, yet certain way, we could not adopt a more convenient process. The more limited and local effects are indigestion, fixed pains about the region of the stomach, debility of the back, affections of the brain, producing vertigo, and also affections of the mouth generating cancer."—*Hygiene Column.*

## Married.

On the 9th of January, 1868, in Sugar Creek Township, Tuscarawas County, Ohio, in the house of the bride's father, by Pre. Moses Wenger, Andrew D. Troyer and Turkey Yoder, both of the above mentioned county.

On the 30th of January, in Walnut Creek Township, Holmes County, Ohio, by Moses J. Miller, at the house of Benjamin Weber, Emanuel Bitschi and Gertrude Gerber, both of Holmes County, Ohio.

On the 2nd of February, in Salt Creek Township, Holmes County, Ohio, in the house of Isaac J. Miller, by the same, Moses J. Miller and Sarah Hersberger, both of Ohio.

On the 6th of February, in Berlin Township, Holmes County, Ohio, by Levi Miller, Benjamin Barsinger, of Lagrange County, Indiana, and Magdalena Hapi, of Holmes County, Ohio.

On the 13th of February, in German Township, Holmes County, Ohio, in the house of John F. Miller, by the same, John Hersberger and Catharine Miller (daughter of Pre. Noah D. Miller), both of the above mentioned county.

On the 20th of February, in Berlin Township, Holmes County, Ohio, in the house of David Troyer, by Bishop David A. Troyer, Jacob D. Troyer and Susanna Yoder, both of the above mentioned county.

On the 27th of February, in Walnut Creek Township, Holmes County, Ohio, at the house of Jonathan Yoder, by Pre. Levi Miller, Solomon B. Miller and Anna Troyer, both of the above mentioned county.

On the 1st of March, in the same township, at the house of Benjamin Weber, by Pre. Moses J. Miller, David M. Miller and Elizabeth Hertr, both of the above mentioned county.

On the 10th of March, in German Township, in Holmes County, Ohio, in the house of Benjamin Troyer, by Pre. Levi Miller, Joseph Schlack and Faronica Troyer, both of the above mentioned county.

On the 12th of March, in Berlin Township, Holmes County, Ohio, by Pre. Moses J. Miller, Jacob J. Miller and Catharine Yoder, both of the above mentioned county.

## Died.

On the 5th of March, in Windsor Township, York County, Pa., MAGDALENA, wife of Adam Horzans, aged 58 years, 11 months, and 13 days. She was buried on the 7th, at the family grave-yard, where funeral discourses were delivered by Frederick and Daniel Stauffer, from 2 Timothy 4: 7-8. The deceased was a member of the Mennonite Church.

On the 14th of March in the same township, of typhoid fever, MARY, wife of Daniel Forsy, and daughter of Mrs. Samuel Kauffman, dec'd, aged 45 years. She was buried on the 16th at Wintner's Shooting-house. Funeral sermons were delivered by the brethren Frederick and David Stauffer from Ps. 90: 12. The deceased died on the same day of the month and nearly the same hour she was born.

On the 15th of March, in Washington County, Maryland, after a short illness, BENJAMIN W. EAY, aged 32 years, 11 months, and 15 days. He was buried on the 18th, at Wintner's burying ground. Funeral sermons were delivered by Peter Eshlous and Michael Horst from 1 Cor. 15: 32. He removed from Lancaster County, Pa., in the spring of 1866 with his father and brothers, and on the 30th of October 1867 he entered into the holy home of matrimony with Nancy Reiff. He was a faithful member of the Mennonite church and died entirely reconciled to the will of God.

On the 18th of March, in Strasburg, Lancaster County, Pa., PETER GARRA, aged 85 years, 10 months, and 7 days. He was a member of the Mennonite Church. He had been blind about 11 years, but we believe he now sees joys that tongue cannot express. Funeral sermon by Bro. Amos Hertr.

On the 6th of March, in McLean County, Illinois, daughter of Abiah and Nancy CLARK, aged 10 years, 9 months, and 19 days. Funeral sermon by Joseph Stricker, from Mark 10: 13-14.

On the 24th of March, in McLean County, Ill., MAGDALENA ROPP, wife of Pre. Christian Ropp, aged 55 years. She was buried on the 25th. A large concourse of friends attended her to her last resting place. She leaves a husband and seven children. She departed with bright hopes. Funeral sermons were delivered by Andreas Ropp, Joseph Hucker, and Michael Moennan, from 1 Cor. 15.

## Further Information.

Information was given, in the February number of the Herald of Truth, of a frightful accident that had occurred in German Township, Holmes Co., Ohio, by which ten persons were severely injured, six were still living. I desire to inform the readers of the Herald that on the 8th of February, ELIZABETH MAST, wife of Jonathan Mast, who died from the injuries received by said accident, also departed this life, and was buried on the 10th in the family grave-yard of Barbara Guengerich, attended by a large concourse of friends and relatives. Funeral discourses were delivered by Moses Bitschi, from Jn. 5: 25-28, and Levi Miller, from 1 Thess. 4: 13-18. She had arrived at the age of 42 years, 8 months, and 11 days. She was a member of the Onish Mennonite church. The remaining five that were injured at the same time are all nearly well again, except the wife of Daniel Erb, who is still in such a condition that it is uncertain whether she will regain her health or not. Further information will be given concerning the matter hereafter.

BENJAMIN HELMUTH.

## Letters Received.

C F Shank, John Esh, we will try and have the papers sent satisfactorily hereafter. Mrs. Lydia Musselman, your paper has been regularly sent. Christian Augstberger, we will attend to your request with pleasure. Joseph Schick, James Coyle, John Correll, Shem Zook.

### WITH MONEY.

A.—Jacob Andrews \$1; John Albrecht \$1.  
B.—John Baer (C. W.) \$15; Henry Bachman \$2; Jesse Bechtel \$16;  
J J Berntrager 30 cts; Joseph Buercky \$1 50; Jacob Bowman 54 cts;  
it is all right. Sarah Bagley \$1; John B Bechtel \$3.  
C.—John Collier \$1.  
D.—Samuel Diller \$1.  
E.—Elias Eby \$1; Elias H Eberly \$1.  
F.—Christian Freyenberg \$2 50.  
G.—Daniel S Geiger \$1 25; Fanny Good \$1 50; Jacob Geil \$1 50;  
H.—Catharine Hastings \$1; Wm. Haldeman \$2 50; Abm. Hershey \$1;  
Joseph Hershberger \$1; Rudolph Hertzler \$1; John S Hartman \$1;  
Ezra M Hostetter \$1; Jacob W Horst \$1 50; J M Hershey \$1 50; John Heger \$1; Martin Herr \$1.  
J.—Mary Jones \$1.  
K.—John Y King \$1 50; J Klopstein \$1; Jonathan Kolb \$2;  
Barbara H Kaufman \$1.  
L.—Peter Licht \$1; Christian Lentner \$1; A Long (2) \$3; Jacob C Lehman \$1 50.  
M.—David Martin \$1 50; Henry T Musselman \$1; A P Moser 85 cts;  
Amos H Martin \$1 25; Esther Miller 50 cts; J B Mc Connell \$1 50;  
Mary Massey \$1 10.  
O.—John Oswald \$2.  
P.—Lizzie Plank \$1; David Plank \$2 50; John C Yoder's last subscription expired with No. 41.  
R.—Jacob Riehl \$1; Christian Risser 50 cts; Jacob Roitzel \$1 50;  
Rudolph Reiff \$1 50; Simon G Reissler \$1 50.  
S.—C Stoner \$1; Henry Shank \$2, the letter was received from Bro. Lehman. Do not be discouraged your labor after all may not have been in vain. Try again. Joseph Stauffer \$2; Wm. P Stauffer \$1 J J Schrock \$1 50; Nicholas Summers \$2 25; Emanuel Suter \$1; Jacob Swartzentruber \$1; Joseph Shank 60 cts; A Schnebly \$1; Christian Stauffer 25 cts; Peter & Valentine Strubher \$2; Henry L Shelly \$2; Jacob Y Shantz \$2 00.  
T.—Barbara Tschantz \$1.  
W.—Christian Wismer \$2 50; John Weaver \$1.  
Y.—J H Yoder \$2 10.  
Z.—Peter Zehr \$1.

## TIME TABLE.

### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

GOING EAST.	GOING WEST.
Express, (Main Line), 2,30, A. M.	Express, 2,05, A. M.
Mail, " " 9,35, " "	" " 6,50, " "
Express, " " 11,05, " "	" " 6,15, P. M.
Mail, (Air Line,) 10,55, " "	Mail, 7,50, " "
Express, " " 8,35, P. M.	

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express, 2,30, A. M.
Mail, 9,35, A. M.
Express, 11,05, A. M.

These trains connect at Detroit with the Great Western Railway of Canada, the only railway by Niagara Falls and Suspension Bridge, making the shortest, quickest, cheapest and most desirable route to all eastern cities. Passengers leaving Elkhart by this route at 2,30, A. M., arrive in New York at 3,15 the next afternoon. Those leaving Elkhart at 11,05 A. M. arrive in New York at 10,30 the next evening.

R. K. BROWN, Ticket Agt.  
Great Western Railway.

Elkhart, January 1868.

Book and Job Printing, and Book Bindery by J. F. FUNK, Elkhart, Ind.

## Herald of Truth.

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" " " (Eng.) " " "	.50
Spiegel der Taufe (Ger.) " " "	.25
American Tract Primer, Eng. or Ger. " " "	.35
Christianity and War, " " "	.10
Dymond on War, " " "	.40
Should Christians Fight? " " "	.10
Johann Arnd's Complete works (Ger.), including Arnd's	
Wahres Christenthum, Paradies Gaertlein, &c., by express,	5.00
Sanders' Pictorial Primer (Eng. & Ger.)	.35
Baer's Almanacs for 1868 (Eng. and Ger.) Price, 10 cents	
" " " " " " " " per doz.	70 "

Any person desiring any books that we have not on hand, we will send for them and forward them at the publisher's prices.

## Pride and Humility.

The article, *Pride and Humility*, by J. M. Brenneman, is now ready for delivery in pamphlet form, and all orders for the same will be promptly filled at the following prices:

Single copies by mail, postage prepaid,	08
Per dozen, " " " " " "	60
Per hundred, " " " " " "	\$5.00
" " " " " " " " express,	4.50

When sent by express the party receiving the pamphlet will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

# Herald of Truth.

## A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 5.

ELKHART, INDIANA, MAY, 1868.

Whole No. 53.

## "The Master is Come, and Callesth for Thee."

JOHN 11: 28.

"A Master, a Master! ah, stout were the stroke  
That should bring my *free spirit* to bend to the yoke;  
No lord o'er my bosom, no hand to control  
The thoughts, or the hopes, or the will of my soul."

"Nay, spirit rebellious, thy proud words are vain;  
Bethink thee, *thou* canst not thy passion restrain,  
Calm thy heart's raging fever, or bring to thy breast  
The balm for thy wounds, and the ointment for its rest.  
A ruler thou needest, O spirit so "free;"  
And thy Master is come; he calleth for thee."

"My Master! who is he, and whence is his claim?"

"Ah, knowest thou not that heavenly name?  
It is Jesus thy Maker, whose word gave thee breath,  
And whose power each moment preserves thee from death.  
It is Christ thy Redeemer, who died for thy sin,  
And sends his good spirit to cleanse thee within—  
Thy God and thy Savior; he calls thee his own,  
And rightfully seeks in thy bosom his throne.  
Oh wake to thy duty, thine honor; for see,  
The Master is come, and he calleth for thee."

"Dear Master, I own thee; and what dost thou want?  
Thou canst not ask aught my free heart will not grant.  
In loyal submission my will bends to thine;  
All ownership selfish henceforth I resign;  
Thy service my honor, my pleasure thy yoke,  
And though thou shouldst chasten me, thanks for the stroke."

"I take thy free homage, O child of my love:  
Keep the pledge thou hast made till I bring thee above;  
In life and in death let thy watchword e'er be,  
"The Master is come, and he calleth for thee,"

—American Messenger.

## Dead in Trespasses and Sins.

Eph. 2.

There are many figures and similes employed by God in the Holy Scriptures to represent to us our lost condition as sinners, such as rebels, slaves, blinded, deaf, &c.; but to my medical mind there is none more solemn than that which occurs twice in the chapter that I have read, namely—"DEAD in trespasses and sins." The unregenerate, unbelieving soul is compared here by God to a corpse—a lifeless carcass; it is "DEAD in sins."

Of all of you who are now living by faith in Christ it may be as truthfully said to-day as it was said eighteen centuries ago of the Ephesian converts to whom the apostle Paul wrote, "You hath he quickened, who were dead." As many of you, however, as are unbelievers, are, in the strong language of Scripture, *dead*.—You are

dead in the eye of Divine Justice; for as the condemned criminal is spoken of as a "dead man," when his crimes have brought on him the legal doom of death, ye are likewise "dead," because "he that believeth not is condemned already." Further, you are also spiritually dead on account of being cut off by your sins from communion with the living God. For as a corpse moves not, stirs not, feels not, and cannot be roused, so are ye dead to all love of God, and to everything pertaining to the wondrous gospel of Jesus Christ. Of the dread and crushing burden of their own sins, your souls are not at all conscious, for—the dead feel not; corpses are not sensible of any—even the heaviest—loads heaped upon them.

It is quite possible that many of you may have much to do with divine things, and may take part in the services of religion, but yet be really *dead*. It is possible by galvanic means to render a recent corpse temporarily insistent with apparent vitality; but this galvanized life ceases with the removal of the external cause of it; and though the eyes and mouth be thus made to open, and the limbs to quiver, the body is still a clay-cold corpse. So you are *dead*, notwithstanding all your occasional appearance of interest in the things of God. The outward machinery of the Christian's system being applied to you, the results is so much of galvanized life as makes you hear sermons, partake of sacraments, attend religious services, &c.; but still you have no heartfelt pleasure, no peace, and no joy, in divine things. For your souls are still "DEAD!" That word explains it all.

And how awfully cold is a corpse! I can never forget the case of a patient of mine, who, amid other so-called illusions of the senses, was troubled, for a time, nightly, by the vision of the spectral corpse of her dead father being carried in by a spectral procession, and laid in front of her bed. At her own urgent solicitation, she was taken by her husband and myself to the dissecting-room, and shown a dead body. She rushed forward, clutched the cold arm of the corpse, and held it firmly in her hands. She was impressed with the idea that if she once felt the coldness of a real dead body, she would thus have a power of distinguishing between it and her dreaded spectral visitant; and the very thought banished the latter. And what is this appalling coldness of the corpse but an emblem of the freezing and frightful coldness of the unbelieving soul towards God, and Christ, and matters of true holiness.

The unregenerate man may be said to be made up of two parts,—a living body and a *dead* soul. In states of disease and injury we sometimes find something analogous, in one part of the body being full of life, and another part of it palsied and dead. I have seen a person after injury of the lower part of the neck surviving for a time; the head perfectly alive and well, but the body and limbs perfectly motionless. In the last fatal duel fought near Edinburgh, a bullet struck the spine of the challenger. I have often heard this unhappy man's physician tell that when he first visited him, some hours afterwards, and asked him how he felt:—"I feel," he replied, "exactly what I am—a man with a living head and a *dead* body mysteriously joined together." Every unbelieving man consists of a *dead* soul mysteriously joined to a living body.

Yes, while unbelievers in Christ, people are not what they seem to be. They are indeed hideous and loathsome in the eye of God; for, with all their efforts to hide it from themselves and others, they



are carrying about, in connection with their living bodies, *dead* souls. They remind us of the fearful punishment described by Virgil as inflicted by the mythical Mezentius, king of the Tyrrhenians, when he bound dead corpses to living men; and the living moved about with the dead, decomposing bodies tied to them, face to face and hands to hands! Many very many of those who walk our streets, and some who frequent our churches, are just like Mezentius's victims; only the dead, corrupt, and putrefying thing is within. They are stalking charnel-houses—walking “whited sepulchres” which outwardly “appear beautiful,” but “within are full of rottenness” and “all uncleanness.” In God's holy sight the soul of every unbelieving man—however “moral” and “good” and “virtuous” and “excellent,” and “exemplary,” (in the estimation of the world,) that man may be—*is DEAD*,—“dead in trespasses and sins.” For “all have sinned;” <sup>2,4</sup> *there is none righteous; no; not one.* And the dreadful, eternal fate of every such unbeliever is this: “He that believeth not the Son shall not see life, but the wrath of God abideth on him.” What a terrible doom!

At the present day many persons have photographs of their faces taken, which they present to their friends—[a practice as vain as it is sinful. Ex. 20: 2.—Ed. H. O. T.] But if it were possible to have an album of photographs taken of our sinful souls, revealing and blazoning forth all the evil deeds they had each done, all the evil words they had ever spoken, and all the evil thoughts they had ever thought, how hideous and horrible would such pictures be! Would any man dare to give his true soul-photograph to any brother-man? I think not, and far less to his friend. Yet the things and thoughts we would thus conceal from others, and even from ourselves, are all known to God. He has full and faithful soul-photographs of all, for he is perfectly cognizant of every single one of our evil deeds, and words, and imaginations.” Nay, possibly we unwittingly carry about with us complete photographs of our own souls. At least, various facts seem to show that there is left engraven on the tablets and ledgers of our own memories (though we are not conscious of it) full and unremembered records of our whole past lives. It is only thus, perhaps, that physicians can explain various phenomena; as, for example the striking fact that occasionally when persons have been placed in circumstances of mortal danger, such as when almost drowned, a swift and startling vision of the whole of their past life suddenly springs up, and “deeds long and utterly forgotten stand forward in appalling distinctness. May not the unsaved soul carry off with it at death this record? May not unsaved sinners be thus their own self-accusers and witnesses, at their own trials, when summoned before “the judgment-seat of Christ?” While the sins of the believer are remembered no more against him, having been expunged eternally from the book and memory of God, the sins of the unbeliever, of which he himself possesses a fresh and perfect consciousness, shall perhaps thus testify against his own soul, and self-condemn him. What can wipe out this fearful photograph and record of one's unconverted existence? Nothing except “the blood of Christ;” but that blood “cleanseth us from all sin.” It alone can blot and wash out the record of our iniquities, and prepare the soul, by the grace of God, to receive “the language of His Son.”

Moreover, as in most past ages and countries there have been two principal ways of disposing of the dead—they have been either buried or burned, and have thereby become either *food* for the worms or *fuel* for the flames,—so we read in Scripture terrible words from the lips of Jesus himself, telling of a “place of torment” prepared for those who reject the offer of salvation, “where the worm dieth not, and where the fire is not quenched.” Fearful thought! Can it be that, by persisting in unbelief, the souls of any here shall be found at last among the Christless DEAD who shall be exhausted food for the undying worm, or endless fuel for the quenchless fire!

The soul of the sinner is *dead*. And now comes the momentous question, How may it be rendered spiritually alive? How “born again” into new life? How recovered and restored from a state of death in sin, to a state of life in righteousness.

By nature and practice we are all sinners,—all “*dead in trespasses and sins*,”—all rebels against God. And the doom for every single sin, of every sinner, is eternal death—eternal separation and

banishment from the holy presence of God. But in the infinitude of his love to our fallen race, God offers to each of us individually a free and full pardon, and *life* now and for ever, if we only believe on Jesus Christ His Son, whom He sent to suffer in our stead—to die that we might live; if we rely and rest entirely on Him as the all-sufficient sacrifice for our sins,—as our substitute and security. It is, writes St. Paul, in the chapter we have read—it is “by grace ye are saved,”—“God's grace and mercy;” “by grace,” he repeats, “are ye saved, through faith,”—through faith in the full atoning power of the sacrifice of Christ. “The just shall live by faith.” But to see more simply and clearly how faith or belief thus gives life to the dead soul, listen to the words uttered by Christ himself—“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath* everlasting life and shall not come into condemnation, but is *passed from death unto life*.” “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.” Earlier in his teachings he had declared that “Whosoever,” [what a comprehensive offer!] “WHOSOEVER believeth in Him shall not perish, but have everlasting Life.” And, indeed, already, “He that believeth on the Son *HATH* everlasting Life.”

“HEAR,” writes Isaiah, “and your soul shall live.” But men who willingly hear and believe in the words and records of their fellow-men, often—too often—utterly refuse to hear and believe in the words and records of God. They have faith in the truth of man, but will not have faith in the truth of the Holy God, who “cannot lie.” Mark the solemn statement of the Apostle John in reference to such unhappy unbelievers of God's Word, and the fearful position they assume: “He that believeth not God, hath made *Him a liar*, because he believeth not the record that God gave of his Son. And this is the *record*, that God HATH given to us eternal Life, and this Life is in his Son. . . . These things,” continues the Apostle, “have I written to you that believe, that ye may know [not hope or trust merely, but *know*] that ye HAVE eternal Life.” “The *dead*,” to use Christ's own words, “shall hear the voice of the Son of God, and they that hear *SHALL LIVE*.” But Christ grieves even now, as he did when on earth, that men will not believe his words and works,—not hear and live. “Ye will not come to me that ye might have LIFE.”

In these and in other passages the Scriptures uniformly connect our spiritual LIFE with Jesus, and with belief or faith in Him as our all-sufficient Redeemer. But to be saved from death by His marvelous sacrifice, you must have faith in Him alone, and in His substitutive work,—not one particle of faith or belief in yourself, or in anything that you can yourself do for your own redemption. The work, the whole work of redemption, was done and finished—perfectly and entirely finished—eighteen centuries ago, by Christ, and all that is required of you is to BELIEVE on Him as your all-sufficient Sin-bearer, and your Life. When the soul of the sinner is saved, and “passes from death to life,” that mighty result is not—as our chapter explicitly and strongly tells us—the effect “of works” of our own, “lest any man should boast.” It is the “gift of God;” it is the “work” of Christ and the Holy Spirit. Christ, by whom “all things were made,” is our Creator and our Redeemer. We could not create ourselves; neither can we *redeem* ourselves. It is as impossible for any one to be his own Savior, as to be his own Creator. No man could create for his own body a limb or a finger, or even a nail or a single hair. No more could he *redeem* his own soul, or do any part of the work of its redemption. The idea of *self-redemption* is not more absurd than the idea of *self-creation*. And more, those who think of improving themselves, and thus working themselves into favor with God, as a condition of salvation, should consider that such a course is not only absurd, but profane; for it supposes that a dead, lost, helpless sinner may exercise the quickening power of the Holy Ghost, and do the atoning work of Christ—that work which could only be accomplished by the sufferings, and sacrifice, and shedding of the life-blood of God's own Son.

No. There is only *one* unalterable condition under which you can be saved. That condition is—that you are utterly at an end of self and self-work. And trust everything to Christ and Christ's work. Till you see that great truth, your souls are in darkness and dead-

ness. Some time ago I read of a miner wandering through a vast and dangerous mine—one of those great, black, underground cities of England—when suddenly the lamp which he carried in his hand was extinguished by an unseen stream of water from the roof. He wandered about in search of an exit from his dreadful, dark prison, but wandered all in vain for long, long hours. At last, utterly exhausted, and utterly hopeless, he lay down to die. He felt and confessed himself a "dead man." Shortly after he did so, to his wondering and flickering eye-sight, there appeared a light at a great distance. Was it a mere delusion or a reality? It seemed to come nearer and nearer; and then, as it approached, he saw the light shining on and showing the face of a brother, who was and had been in anxious search for him. So will it be with you, if, wandering in this dark and sinful city of the world, you will feel and confess yourselves at the end of self, with no hope of escape in yourselves from the wrath to come; nought but "dead men." Then will Christ, your Elder Brother, who is ever watchful to seek and to save that which was lost, straightway come to you, and be to you your Light and your Life.

He who is thus "the Light of the world," the Light of Life, "the way, the truth, and the Life," is in search of you now. Harken! He is saying to every careless sinner—every lukewarm, self-sufficient one among you, who is obstinately keeping the dark chambers of his dead soul locked up from all approach of God's love—"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." For how many, many long years have you already, in your dire unkindness and black ingratitude, kept Him standing and knocking.—Him who came from heaven to earth to win and woo you back from the grasp of Satan to the bosom of God—Him who submitted His sinless body to death, that your sinful and dead souls might have life? Oh, open to him even now, accept the mighty salvation which he offers, and henceforth joyfully allow yourselves to "live by the faith of the Son of God." If you do not, this may possibly be to some of you the last visit of mercy He will pay—the last knock of love He may give at the door of your heart—His last offer to you of pardon and exemption from the horrors of eternal death—His last offer to you of the untold joys and glories of Eternal Life.

### LUXURY INCONSISTENT WITH THE SPIRIT OF CHRISTIANITY.

The luxury opposed in this discourse should not be allowed among Christians, because that which invents it, delights in it, and pleads so strongly for it, is inconsistent with the true spirit of Christianity; nor doth the very nature of the Christian religion admit thereof. Immortality and eternal life were brought to light, that all the invented pleasures of mortal life in which the world lives, might be denied and relinquished; and for this reason it is, that nothing less than immense rewards and eternal mansions are promised, that men and women might be encouraged willingly to forsake the vanity and fleshly satisfactions of the world, and encounter with boldness the shame and sufferings they must expect to receive at the hand, it may be, of their nearest intimates and relations.

If the Christian religion admitted the possession of this world in any other sense, than the simple and naked use of those creatures, really given of God for the necessity and convenience of the whole creation; for instance did it allow all that pride, vanity, curiosity, pomp, exchange of apparel, honours, preferments, fashions, and the customary recreations of the world, with whatever may delight and gratify their senses; then what need of a daily cross, a self-denying life, "working out our salvation with fear and trembling," seeking the things that are above, having the treasure and heart in heaven, no idle talking, no vain jesting, but fearing and meditating all the day long, undergoing reproach, scorn,

hard usage, bitter mockings, and cruel deaths? What need of these things, and why should they be expected in order to that glorious immortality and eternal crown: if the vanity, pride, expense, idleness, concupiscence, envy, malice, and whole manner of living among the (called) Christians, were allowed by the Christian religion? No, certainly; but as the Lord Jesus Christ well knew in what foolish trifles and vain pleasures, as well as grosser impieties, the minds of men and women were fixed, and how much they were degenerated from the heavenly spirit of life, unto a lustful or unlawful seeking after the enjoyments of this perishing world, nay daily inventing new satisfactions to gratify their carnal appetites, so did he force the difficulty all would have to relinquish and forsake them at his call, and with what great unwillingness they would take their leave of them, and be weaned from them. Wherefore to induce them to it, he did not speak to them in the language of the law, that they should have an earthly Canaan, great dignities, a numerous issue, a long life, and the like; but rather the contrary, at least to take these things in their course. He speaks to them in a higher strain. He assures them of a kingdom and a crown that are immortal, that neither time, cruelty, death, grave nor hell, with all its instruments, shall ever be able to disappoint, or take away from those that should believe and obey him. Further, that they should be taken into the near alliance of loving friends, yea, the intimate divine relation of dear brethren, and co-heirs with him of celestial happiness, and a glorious immortality. If it be recorded that those who heard not Moses were to die, much more shall they who refuse to hear and obey the precepts of this great and eternal Rewarder of all who diligently seek and follow him.

And therefore it was that he was pleased to give us, in his own example, a taste of what his disciples must expect to drink deeply; namely, the cup of self-denial, cruel trials, and most bitter afflictions. He came not to consecrate a way to the eternal rest through gold and silver, ribbons, laces, paints, perfumes, costly cloths, curious trims, exact dresses, rich jewels, pleasant recreations, plays, treats, balls, masques, revels, romances, love-songs, and the like pastimes of the world: no, no, no, but by forsaking all such entertainments, yea, and sometimes more lawful enjoyments too; and cheerfully undergoing the loss of all on the one hand, and the reproach, ignominy, and cruel persecution of ungodly men on the other. He needed not to have wanted such variety of worldly pleasures, had they been suitable to the nature of his kingdom. He was tempted, as are his followers, with no less bait than all the glories of the world: but he commanded to "seek another country, and to lay up treasures in the heavens that fade not away," and therefore charged them, never to be much inquisitive about what they should eat, drink, or put on, because, saith he, "after these things the gentiles, that know not God, do seek" (and Christians that pretend to know him too): "but, having food and raiment, therewith be content." He who enjoined this doctrine, and led that holy and heavenly example, even the Lord Jesus Christ, bade them that would be his disciples, "take up the same cross, and follow him."

O who will follow him? Who will be true Christians? We must not think to steer another course, or drink of another cup than the Captain of our salvation hath done before us. No; no; for it is the very question he asked James and John, the sons of Zebedee of old, when they desired to sit at his right and left hand in his kingdom, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized withal?" otherwise no disciples, no Christians. Whoever they are that would come to Christ and be right Christians, must readily abandon every delight that would steal away the affections of the mind, and exorcise it from the divine spirit of life, and must freely write a bill of divorce for every beloved vanity; and all, under the Sin of righteousness, is so, compared with him.

But some are ready to object, who will not seem to want Scripture for their lusts, although it be evidently misapplied. "The kingdom of God stands not in meats or in drinks, or in apparel," &c. Ans. Right: therefore it is that we stand out of them. But surely, you have the least reason of any to object this to us, who make those

things so necessary to conversation, that our not conforming to them renders us obnoxious to your reproach. How Christian this is, or how far it resembles the righteousness, peace, and joy in which the heavenly kingdom stands, let the just principle in your own consciences determine. Our conversation stands in temperance, and that stands in righteousness, by which we have obtained a kingdom your latitude, and excess have no share or interest in. If none can be true disciples, but they that come to bear the daily cross, and none bear the cross, but those who follow the example of the Lord Jesus Christ, through his baptism, and afflictions and temptations; and none are so baptized with him, but those whose minds are retired from the vanities in which the generality of the world live, and become obedient to the holy light and divine grace, with which they have been enlightened from on high, and thereby are daily exercised to the crucifying of every contrary affection, and bringing immortality to light; if none are true disciples, but such, as most undoubtedly they are not, then let the people of these days soberly reflect upon themselves, and they will conclude, that none who live and delight in these vain customs, and this unchristlike conversation, can be true Christians or disciples of the crucified Jesus. For otherwise, how would it be a cross, or the Christian life, matter of difficulty and reproach? No, the offence of the cross would soon cease, which is the power of God to them that believe; that every lust and vanity may be subdued, and the creature brought into a holy subjection of mind to the heavenly will of its Creator. For therefore has it been said, that Jesus Christ was and is manifested, that by his holy, self-denying life and doctrine, he might put a baffle upon the proud minds of men, and by the immortality he brought, and daily brings, to light, might stain the glory of their fading rests and pleasures; that having their minds weaned from them, and being crucified thereto, they might seek another country, and obtain an everlasting inheritance. "For the things that are seen are temporal," and these all true Christians are to be redeemed from resting in; but the things that are "not seen, are eternal," to which all are to be brought and have their affections chiefly fixed upon.

Wherefore a true disciple of the Lord Jesus Christ is to have his mind so conversant about heavenly things, that the things of this world may be used as if they were not. Having such things as are "necessary and convenient, he is to be therewith content," without the superfluity of the world, whereby the pleasure, that in times of ignorance was taken in the customs and fashions of the world, may more abundantly be supplied in the hidden and heavenly life of Jesus. For unless there be an abiding in Christ, it will be impossible to bring forth that "much fruit" which he requires at the hands of his followers, and wherein his Father is glorified. It is clear, that such as live in the vanities, pleasures, recreations, and lusts of the world, abide not in him, neither know him; for they that know him depart from iniquity; so is their abiding and delighting in those bewitching follies, the very reason why they are so ignorant and insensible of him; "Him who continually stands knocking at the door of their hearts," in whom they ought to abide, and whose divine power they should know to be the cross on which every beloved lust and alluring vanity should be crucified; that so they might feel the heavenly life to spring up in their hearts, and themselves to be quickened to seek the things that are above; "that when Christ shall appear, they might appear with him in glory, who is over all, God blessed for ever. Amen."

Pm.

For the Herald of Truth.

### The Darkness that Might be Felt.

The family of good old Jacob increased very much in Egypt, so that they became a great nation. They were called the people of Israel because they were descended from Jacob, whose name God changed to Israel. But after Joseph and the king whom he served died, another king began to reign who cruelly oppressed the children

of Israel; and he made their lives very bitter to them. And God saw the affliction of his people; he pitied them, and determined to deliver them out of their bondage. So he appeared to Moses in the burning bush and sent him to Pharaoh, to bid him let his people go out of his kingdom. He did as God bade him; but Pharaoh would not permit them to depart; and was so proud and wicked that he said, "Who is the Lord, that I should obey his voice?" The people of Egypt were of the same mind with their king; so God determined to humble them, and bade the locusts devour the fruits of the land, and they ate up every green thing: he poured down his hail-stones on their cattle and they died. There was a great river which ran through the country of which all the people were very fond, and God turned the waters of it into blood. Still this wicked king and his subjects were not humbled, nor would they obey the voice of the Most High. So God said to Moses, "Stretch out thine hand toward heaven, that there may be darkness over all the land of Egypt, even darkness which may be felt;" and Moses did so, and there was a thick darkness in all the land of Egypt. For three days they saw not one another, neither arose any one up from his place. This must have been very terrible; for truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun; but the sun did not pour his bright light on them and the moon her lovely rays, and not one little star was seen to twinkle in the heavens around them. Three days of such darkness as this must have been very painful. What then will it be to dwell in eternal darkness and despair? It is said in God's word that the candle of the wicked—that is the little light and joy which they have—shall be put out, and then there will be no comfort to them any more forever. O what a dreadful portion will this be! Lord, grant that it may never be mine. But whilst the Egyptians were in darkness, the children of Israel had light in their dwellings. To the upright light ariseth in darkness. Though it will go ill with the wicked, it must ever go well with the righteous. O! there are many lands which are still covered with darkness and the shadow of death; but in our own country, thanks be to God, we have light in our dwellings: this sun of righteousness has arisen on us with healing on his wings; but all are not the children of the light. O no! he is in darkness who can see no excellence in the divine character, who does not seek the favor of God as the chief good; he is in darkness who can see no evil in sin, though it has brought death into the world and our woe: he is in darkness who is resting his hope of salvation on any other foundation than the Lord Jesus; for there is no other name by which we can be saved but his: he is in darkness who is making provision for this world as though it was never to have an end, and for the other as though it was never to have a beginning; he is in darkness who regards anything below the skies as of more value than his never dying soul. O thou who dost quicken the dead in trespasses and sins, create my spirit anew. Thou who didst cause the light to shine out of darkness, shine, I pray thee, into my heart, to give me the light of the knowledge of the glory of God in the face of Jesus Christ: lead me to the world from which the shadows and the night have forever fled away.

Gridley, III.

B. SLAOLE

For the Herald of Truth.

### "As Thy Day, so shall thy Strength be."

This is the promise of our Lord and Savior, and we may confidently believe that this is true. But, now, the question arises, what must we do that we may become participants in this promise, or that we may receive it. It is only spoken to those who desire to walk in God's ways, and who try to deny themselves; and how necessary is it for us, who daily meet with trials and temptations, that we should daily ask God for strength; for we need his help constantly. Sometimes, we think we are strong; but as soon as we depend on our own strength, we are in danger. But, if we depend on God and are willing to obey him, we may depend on his strength; but we must obey God not only in those things that are pleasing and acceptable to us; for we are very apt oftentimes to be deceived and led astray. Many snares are laid in the Christian's way, and, if he is not on his guard, he will be drawn into temptation

and sinful ways. It should be our daily study how we may live more acceptably to God and avoid the snares of the evil one, instead of giving so much thought to the accumulation of wealth and the enjoyments of sinful pleasures. Let us give heed to the words of the apostle where he says, "Finally, my brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God, that you may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand."

B. H.

For the Herald of Truth.

### Contentment.

The soul yearns after something more, even after all the reasonable wants of its agent—the body—have been provided for. Many have sought perfect contentment in wealth—fine houses and grounds, music, books, and gay society. Others have worshipped at the shrine of fame. But, in the end, all have found that these could not fill up the longing of the soul, which was originally made for better things than this sin-cursed world affords. In Heaven the redeemed will find peace, and joy, and rest from the pinings and the unsatisfied longings of this ever-changing world. Sorrow, disappointment, and prosperity—all the vicissitudes of life—are so many schools of discipline to purify us from the dross of sensuality, worldly-mindedness, and other besetting sins. All come from, or are permitted by, the loving hand of an unerring Providence, and may be the means of much good to our souls. "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Travel, change of society, and scenery, afford a pleasing, but only a short-lived, relaxation. Soon the soul's longings will again be felt urging you to seek for peace and rest in the Savior. You cannot get away from yourself. What you are has far more to do in determining your happiness or your unhappiness than any thing merely objective.

Hore.

### What I Desire.

Spiritual knowledge, that view of divine truth which arises from the illumination of the Holy Spirit. With this, a lively exercise of faith, not merely in the way of assenting to the truth, but confiding in the promises; a holy susceptibility of heart, so that every thought of Christ may be a warm emotion of love and delight; godly fear—a profound veneration, yea, adoration of the divine majesty; deep humility, not only a feeling of littleness and weakness and ignorance, but of unworthiness and ill desert, together with contrition of spirit, a godly sorrow that works repentance; a devotional spirit, a constant breathing after God, the living God; fervent ejaculations in the midst of business and company; good-will to all men; brotherly love; tender compassion for the afflicted, and "charity, which is the bond of perfectness;" inward peace—peace with God, peace of conscience, tranquillity of mind, a peaceful temper; courage in opposing spiritual foes, and in aggressive assaults on the kingdom of darkness; a spirit of wise enterprise in doing good; promptitude in seizing on opportunities of being useful; constancy and perseverance in well-doing; bringing forth much fruit, and continuing to bear fruit even in old age; assurance of pardon and acceptance, with a good hope, entering into that within the veil; patience under suffering, and the salutary benefits of sanctified affliction; a grateful temper, ever disposed to give thanks, and to praise the Father of lights, from whom cometh down every good and perfect gift; contentment with an obscure and humble condition in the world, without envy of the rich and great.

Let these things be in me and abound, and I ask no more. Let the worldlings have the world, and make the most of it. I will never envy their prosperity, for it is but for a moment, and then, like a passing scene in a drama, disappears for ever. Their feet stand on slippery places, and in due time their steps will slide, and all their music, their mirth, and their wine will cease for ever.

And when they sink, they will rise no more. They plunge into a horrible abyss, where no ray of hope ever enters. Oh, their end, their dreadful end!

Give me my place and portion with the humble poor; lift up me, O God, the light of thy reconciled face, and scatter the dismal gloom with which guilt and unbelief envelops the soul. Speak to my troubled conscience the word "peace," and darkness shall be light, the weeping of the night converted into the joy of the morning.

Lights and shades alternate during our earthly pilgrimage. But often the nights are long and wintry; we long for the genial, reviving warmth of spring. Our spirits seek to be regaled by the sweet odors of the fragrant flowers, and with the joyful singing of birds. Oh, for a serene, unclouded sky. But see that dark, deep valley. See how many descend into the side of the pit, but none ever return. Most are driven away—they are suddenly cast down. They were not aware of their nearness to the brink—they were not prepared for this sudden, awful change. O the blindness of man! How deep his sleep of carnal security! Will nothing awaken him?

My desire is to meditate on my latter end until I become wise unto salvation; to stand ready with my lamp trimmed and my loins girded, and thus to wait for the coming of my Lord. Soon I shall need earthly blessings, and even means of grace, no more. O what scenes will soon burst on my astonished vision! Lord Jesus, come quickly.

A. A.

### Times of the Martyrs.

A Letter from Clemens Hendricks to his father and mother.

I wish you, my beloved and esteemed father and mother, the Spirit of truth: and the knowledge of the faith, according to the doctrine of Jesus Christ, together with a clear vision, and an open heart in all divine things, and in the word of God, that you may be able to make the proper distinctions, and discern between light and darkness, truth and lies, nay, flesh and spirit, that no one may deceive you, but that you may hold fast the word of God, receive full recompense, and lose nothing of that which you have laid up by your faith. My dear father and mother. I am mindful of you, and pray for you morning and evening, that the Lord may comfort you in the affliction you endure, on account of me, poor unworthy being, who am not worthy, that you should be troubled about me. I would inform you, my dear parents, that I have undertaken to write a few lines to you, relative to my present situation, signifying to you, that I am still resolved to fear the Lord with all my heart, and with all my soul, and with all my strength, as long as I remain on earth, for which I can never sufficiently thank and praise the great, almighty, and allwise God, that he has hitherto bestowed, and does daily bestow on me, his inexpressible and incomprehensible grace, in Jesus Christ, through the influence of his Holy Spirit; for this cause, I thank almighty God, bowing the knees of my heart before the Father, who is rich in grace, and a true, righteous and merciful God, a God who comforts us all with his holy word. Therefore, my most highly esteemed parents, be not distressed on account of poor, unworthy me; but much rather rejoice and praise the Lord, that he has called your son and counted him worthy to suffer for his word and gospel. For we find, that the apostles and prophets, nay, Christ himself, as regards the flesh, had to suffer from the wicked and perverse world. Therefore, my dear parents, be not afflicted, but be as resigned in regard to this dispensation as possible. I entreat you, for the Lord's sake; and let these words of Christ afford you daily consolation: He that loveth any thing more than me, is not worthy of me, and he that forsaketh house, land, possessions, father and mother, shall receive it again a hundred fold. Therefore, my dear father and mother, what do we live to see here, but great poverty? and what is the life of man? A flower of the field, the grass withereth, and the flower fadeth, and as a vapor that appeareth for a short



time, then vanisheth away. Dear parents, I am in very good spirits, to offer my sacrifice, and to suffer for the name of the Lord; for Christ says: Whosoever confesseth me before men, him will I confess before my Father which is in heaven; likewise, he says; Let your lights shine before men. I could wish, that when I am to offer up my sacrifice, that they would haul me round the city on a wagon, and whip me four times, that I might let my light shine before this wicked, blind, and perverse generation, for I am not ashamed to suffer for the gospel; for I shall not suffer as a thief, or rogue, or as an evil doer, but I shall suffer as a Christian; for what profit is it to suffer for evil doing; but if, when we do well, we suffer, this is acceptable with our heavenly Father; I would further inform you, my dear parents, that they have told me to deliver myself into the hands of the ecclesiastics, and they thought I would come off safe. In regard to which, I would inform them, that they shall not make themselves uneasy on this account, for I have never had any idea of doing so.

Therefore, my beloved parents, be not startled at this, for a Christian ought not to be ashamed of such things, for thus also did Joseph escape from the Egyptian woman, and left his mantle, rather than commit a flagitious act. Therefore, my dear parents, if the whore of Babylon seize us by the mantle, to induce us to crime, then rather let the mantle go, by the grace of the Lord, than commit fornication with her, that is, rather lose your life.

My dear parents, I further, and suppliantly entreat your forgiveness, of all my misconduct towards you in thought, word, and deed; it seems that the hour of my offering is at hand: I, therefore, commend you to the Lord, my dear parents, and bid you both farewell, till the coming of our Lord Jesus Christ. The peace of the Lord be with you, for ever and ever. Amen.

Your unworthy son,

CLEMENS HENDRICKS,

An unworthy prisoner in the Lord; written in my bonds.

### Cure for Burns and Scalds.

Do people generally know that every family has constantly in the house the best remedy for burns and scalds that has ever been discovered, and can apply it themselves in a few moments time without calling a physician? It is simply flour. This has been used as the only remedy in some of the New York hospitals for twenty-five years, and has never failed to effect a speedy cure, in the most aggravated cases. The most convenient mode of application is to take some cotton batting, dust it full of flour, and apply immediately to the scalded part, so as to exclude the air entirely. Generally in a few minutes the pain and smarting ceases. In some aggravated cases the flour will need to be renewed when it becomes heated and wet from the discharge of the wound, but in most cases a single application is sufficient. The cause of death from burns is almost never from the effect of the wound, but from the shock to the nervous system and the fever arising from the pain. This flour relieves almost immediately, and we have never known a case where it was applied at once that did not result in a speedy recovery.

We write this because we see almost daily in the papers accounts of death from burns and scalds, that might be prevented by the use of this simple remedy. The objection that has been urged against this, that flour leaves a scar, is not valid. Having used it in our own family for more than twenty-five years, and recommended it to others in almost numberless instances, we have never yet known an instance where the least scar remained after recovery. The cure is so quick and so perfect that the skin is left smooth and fair as before, nor do we believe it ever leaves a scar, unless the burn is so deep as to make it inevitable, whatever may be the remedy applied. If the readers will remember this, they never need be for a moment at a loss what to do for a burn.

Springfield Republican.

### The Christian's Mirror.

Come, all ye mourning pilgrims, who feel your need of Christ, Surrounded by temptation, and by the world despised, Attend to what I tell you, hear my experience now; And then you may inform me, how it has been with you.

Long time I lived in darkness, nor saw my dismal state, And when I was awakened, I thought I was too late. A lost and helpless sinner myself I plainly saw, Exposed to God's displeasure, condemned by his good law.

I thought the brute creation were better off than I; I spent my days in anguish, no pleasure could I see: Through deep distress and sorrow, my Savior led me on; Then showed his love unto me, when all my hope was gone.

But when I was delivered, I scarcely could believe, To think so vile a sinner such pardon could receive; And when the solemn praises were flowing from my tongue, Tears often would be rising, lest I might still be wrong.

But when these fears were banished, my tears began to flow, To think so vile a sinner should be beloved so. I thought my trials over, and all my trouble gone, That peace, and joy, and pleasure would be my lot alone.

But I found now a warfare which often brings me low; The world, the flesh, and Satan, they do beset me so. Can one that is a Christian have such a heart as mine? I fear I never felt the effects of love divine.

And when I see young converts, how swiftly they go on, How shining their experience—they witness like the sun—How bold they speak for Jesus, how much they love his name: Though they are my delight; they put my soul to shame.

I find I'm often backward, to do my Master's will; Or else I want the glory of what I do but ill, In doing, I am weak and alas! I often find A hard, deceitful heart and a wretched, wand'ring mind.

Sure, others do not feel what is often felt by me, Such trials and temptation perhaps they never see; For I'm the chief of sinners, I freely own with Paul, And if I am a Christian, I am the least of all.

Thus, now, I have related the trials I have seen; Perhaps my brethren know what these sore temptations mean: I've told you of my conflicts, believe, for this is true, And now you may inform me, if it's been so with you.

S. B.

### OUR ENEMIES.

The world, the flesh, and the devil; in these three is the sum total that the child of God has to combat with. They embrace all, and the promise is to those that overcome, and to no others. Much is said in the last that has been given us by inspiration, about overcoming. How very necessary that we well consider this point. If we would inherit all things, and have God for our God, and we be his children, says the revelator, we must overcome. Rev. 21: 7. If we would sit with Christ on his throne, even as he has overcome and is set down with his Father on his throne, we must overcome. Rev. 3: 21. If we would be pillars in the temple of our God, and have upon us the name of our God, and the name of the city of our God, the New Jerusalem which cometh down out of heaven; we must overcome. Rev. 3: 12. If we would be clothed in white raiment, and not have our names blotted out of the book of life, but have it confessed before the Father and the holy angels, we must overcome. Rev. 3: 5. If we would have the morning star, we must overcome. Rev. 2: 28. If we would eat of the hidden manna, we must overcome. Rev. 2: 17.

The precious promise is to those who by patient continuance in well doing do through Christ conquer these three enemies. Should we by the grace of God get the world under our feet, so that the lust of the eyes, the pride of life, and honor-seeking

from man would not trouble us, yet shall we in the mind of a heart-searching God not be considered overcomers if we do not subdue the flesh, even if it is laboring under infirmities. The Master did not say overcome only when health is good, and nerves strong; but *he that overcometh*. Our dear brother Paul said, when he was weak then was he strong, and that he could do all things through Christ, who strengthened him; and if Paul could, cannot we? Let us try, for we have a High Priest that can be touched with the feelings of our infirmities, and has promised strength as our day is. O for overcoming faith.

The greatest and most subtle enemy is he who like a roaring lion goes about seeking whom he may devour. Let us try to realize the fact that such a being, though unseen, yet really exists, and is an enemy to every thing that is good; and wherein he cannot destroy, delights to torment.

How great the contrast between this character and the character of Jesus Christ. He sought to bind up the broken-hearted, comforted the mourners, proclaimed glad tidings to the poor, and went about doing good. Just as sure as Christ exists, just so sure the opposing power exists. Has one the ability to influence our minds, so has the other. Can one give love, joy, peace, so can the other anger, hate, revenge.

Dear reader, which of these two will you have to nestle in your bosom? You cannot have them both. One will overcome and drive out the other. We must overcome evil with good, and I am glad to learn "that greater is He that is in us than he that is in the world;" so that we need not give up in despair in this warfare, but still by faith hold on to Him who has called us out. We may expect many struggles, but our Leader loves us and pities us, even as a father doth his children: and I believe he will soon place us where there are no enemies. Then we shall forever enjoy sweet rest.—*Chris.*

### Bridle Your Tongue.

"Wherefore, all things whatsoever ye would that men should do unto you, do ye even so unto them." "The Golden-Rule." Let us apply it to the regulation of the conversation. Evil speaking is one of the great evils of society. It is the *bane*, the *curse* of the church. Tatling, tale-bearing, and slander, are as common as wind and rain.

Many men and women seldom use their powers of speech but for evil speaking of some grade. And because of this, society in general, and churches in particular, are in a state of constant agitation and contention. Earthquakes are common where slanderers live. The devil does a heavy business in this line. There are manufacturers, peddlers and receivers.

Some get up the slanderous story by direct manufacture, out of the raw material, or by putting "this and that together," so as to make something out of two or three nothings. Others take the story and peddle it out, running at swift speed from house to house, lest some other peddler should be ahead of them. And as they go and peddle their pack—unlike those of ordinary peddlers, which get less the farther they go—it increases at each successive stopping place.

Then there are receivers—good, stay-at-home bodies, that sit and open their ears take in the filthy, slanderous story; and who from time to time, as the filthy stream flows in, with big eyes say, "You don't say so?"

Which is the worst—the manufacturer, the peddler, or the willing receiver?

But this much I say: I pity the poor creature who falls into their hands. The fox in the fable that became entangled in the grass of the brook, was in no very desirable state when the swarm of flies settled upon his head to suck his blood; but he was in a bed of down in comparison with the fate of the poor soul that falls into the hands, or rather mouths, of the party I just now referred to.

The man who is beset in the houseless desert by a pack of hungry wolves, is in no desirable situation; but I would about as soon

make a campaign against the wolves, as to attempt to defend myself against the three worthies referred to above.

But if you live by the Golden Rule, you'll never originate a tale of slander—never be the bearer of one. Let me tell you just how you would like others to speak of you. You would like them to speak respectfully, or else not mention your name at all. "Yes," you say, "if you cannot speak well of me, do not speak my name at all; make no reference to me whatever." Very well. Here comes in the golden rule: "All things whatsoever ye would that men should do unto you, do ye even so unto them."

And if you observe the Golden Rule, you'll not willingly be a listener to the slanderer. Would you not prefer that those who may hear the news-peddler speaking evil of you, should in some way manifest their unwillingness to hear you slandered, and thus rebuke the defamer? Do you even so.

A lady did this most admirably one day. She was at a quilting party—a good place for loose tongues. The news-mongers had just served up a new piece of scandal. The ladies, while plying the needle, were making their comments, when the lady referred to was seen to be busily engaged filling her ears with cotton from the quilt. "What is the matter?" asked one and another. "I'm tired of this talk," said she.

May God write 'The Golden Rule' in your heart, and may it adorn your whole outward life.—*Earnest Christian.*

### Sabbath Observance.

The nations of the earth which now most respect the sabbath and most discourage labor, pastimes, and mere amusements, during its sacred hour, are by far the happiest, the most prosperous, and farthest advanced in the work of art, manufactures and invention; and that city, town, village, and community, of any Sabbath respecting nation, which best keeps the Sabbath as a day of rest to body and mind, is the most noted for all that is orderly and law-abiding, and that family of any Sabbath loving community which observes by quiet, by religious worship and the performance of Bible duties, is most substantial and respected and reliable in that community, while any individual member of a Sabbath keeping family who most spend the hours of that sacred day of meditation in worship, and prayerful reading of the Scriptures, will uniformly be found to lead a blameless life, to possess the respect and confidence of the whole community; and all men will know where to look for him, however evil be the times—to wit: on the side of justice and right, and liberty and law and sterling principle. No man can be so blinded as not to know that the Sabbath is least respected where there is most of that vulgar and profane, and abandoned; and those who are the least for it are literally thieves, murderers, drunkards, prize fighters, horse racers, and the utterly depraved of all classes; and that these (the wicked) do not live half their days. By a means, they of longevity, of worldly prosperity, of individual prosperity of individual elevation of character, every citizen will not only do what is possible in himself to secure a religious observance of the Sabbath day, will not only countenance and encourage others to do the same, but will volunteer his pecuniary aid, to further these things in the community around them.

RELIGION EXEMPLIFIED.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spar is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

If the young could remember that they may be old, and the old remember that they have been young, the world would be happier.

## Herald of Truth.

ELKHART, Ind., May, 1868.

### CONFERENCES.

The Annual Conference in Ohio will be held at Oberholtzer's Meeting-house, in Mahoning Co., near Columbiana, on Friday, May 15th, being the third Friday in the month.

#### OMISH MENNONITE CONFERENCE.

The Annual Conference of the Omish Mennonite Church in America, will be held the present year, in Mifflin County, Pennsylvania, on Pentecost, which occurs on the 31st of May. All the ministers, brethren, and sisters throughout the United States and Canada, who desire to do so, are invited to attend.

A Brother writes, "I do not know, brother, how you feel, but I must confess my short comings in fulfilling what my Savior requires of me. But I find no other way to be saved, except through Christ. He says, 'I am the door: by me if any man enter in, he shall be saved and shall go in and out, and find pasture.'"

This is the spirit which characterizes every true disciple of Christ; and when we feel weakest then we are strongest. But when a child of God feels confident and strong, he forgets his weakness and is apt to fall. Watch, and pray, and remember how weak, and frail, and helpless you are; then will you confide in God, and he will not forsake you, nor withdraw the strong arm of his love from you.

### Writing for the Herald of Truth.

Many are doubtless often thinking about this matter, yet without ever accomplishing it. And some perhaps, often laboring hard with the best intentions and the most sincere desire to aid in a good cause, after actually producing an article, never enjoy the satisfaction of seeing it in print. Why is it so? may be asked. There are various reasons. Sometimes the ideas are not clearly expressed, and with our most earnest desire to get at the writer's meaning, we fail to understand what he means to convey. Another article is, perhaps, written in a style that would do no good, if it were even published. There is no connection of ideas: the writer has written a word about this and a word about that, and has really said very little about anything. We take the article and try to arrange it, to fix it up, perhaps, to rewrite, and utterly fail; we lay it aside with a sad, weary heart, and after a while we receive a letter sharply reproving us for not having published the article. A third class of articles are not written in the proper spirit, harsh, bordering perhaps on the abusive, unchristianlike. Others again are unsound in doctrine or do not strictly accord with real facts; not from any

impure motives on the part of the writer, but from a misapprehension of the truth. They have been written, before the author has properly and in the light of the gospel considered his subject. Some also that are written and sent to us are on subjects which come under the head of "doubtful disputations," which the apostle admonishes us to avoid.

These are some of the reasons, why some articles that are sent for the *Herald* are not published. There are others also which our present limits will not allow us to name. Now, because we are under the necessity of rejecting these articles, for the reason that we are unable to use them, and because others would do more harm than good, we are sometimes accused of injustice and partiality. We do not complain of this, only it would be more pleasant to the *natural man* to be praised than censured. But our work is not to please ourselves, but for the good of mankind and for the glory of God, and for this cause we must be willing to endure, and even to suffer. But, dear reader, you must not understand these words as coming from a complaining mind, only as a statement of facts, setting forth these things, so that, in their true light, we may see the difficulties under which we all labor, and seek in love and forbearance to help one another.

Complaints have come in from various quarters, that the paper of late has been filled, to too great an extent, with selected instead of original articles, written by our own people; and I must say that there are just grounds for complaint. But how is this matter to be remedied? Why, in this way. The brethren and sisters must all "put their shoulders to the wheel" and "their hands to the plough" and help in this matter. We cannot give that which we have not got. There are those among us who are capable of writing, and who can write good and readable articles, yet it is seldom they favor us with their productions. Let them go to work, and send appropriate articles, and it will afford us the greatest pleasure to publish them. And a word to those who are not practiced in writing, but who have a desire to do so. Let them not be discouraged with the first or second trial. A person can no more expect to produce a perfect article the first trial, than the boy can expect to write a perfect hand with the first crude attempt he puts forth at making his letters on his copy book at school. Old and practiced writers cannot always succeed in producing articles as they ought to be, in their first attempts. This very article has been commenced now already the third time. Now, I would advise the brethren and sisters everywhere, and especially our ministering brethren and younger members, continually to exert themselves in this direction.

Our paper can easily be filled with original articles, if we all try. It will make it much more interesting. And I would also recommend to those who are not well practiced in writing, that they would write their articles over two or three times before sending them, and improve them. Leave out unnecessary words, and say what you have to say with as few words as possible, and in such a manner that no one can mistake your meaning. Avoid long introductions, and conclusions. Make no excuses or apologies. Say what you have to say at once, and when you get through, stop. Now, as another reason why so many selected articles have been given, we may say that we had not time, to devote quite so much attention as formerly to the preparation of original articles. This is also the reason why we have translated so few recently.

### Marrying in the Lord.

This subject has, in recent times, been discussed more or less among our people, both in this country and in Europe. There are, as on many other questions, different opinions in regard to it. Among some branches of the Mennonite Church, the members are allowed to marry only "in the Lord," on pain of expulsion from the Church, in case of violation of this rule. In others, a simple confession of transgression against the rules, or ordinances, of the Church, is all that is required; and, in some parts of the country, our church has given entire freedom in the matter, so that not even a confession is required of those who marry out of the Lord, or in other words, out of the Church.

Now, it is not in my province to set limits, to make rules, or to lay down ordinances, for the government of the Church. This the Bible has already done, and with the Bible as our guide, and Christ and the apostles as our examples, the Church may adopt such a course of action as does not conflict with the plain precepts of the Bible (when I use the word Bible, I mean both the Old and the New Testament), and tends to build up the Church of Christ unto the glory of God and the salvation of man.

With this motive ever in view, it becomes us carefully to "search the Scriptures" on all points of faith and doctrine, and compare our actions therewith, and see whether or not we are governed by them in all our ways and actions, as well as in all our administrations in the Church. Now, I have not time nor space to enter upon an elaborate discussion of this matter. I will simply refer to some Scripture passages together with some other arguments in reference to this subject, and let each one read and consider for him or herself, and decide which of these three above named views is most nearly correct, which accords most nearly with the Bible, which will tend most to the happiness of mankind and the glory of him who so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life.

The ordinance of marriage was instituted by God (Gen. 2:18, 23, 24), and confirmed by Christ and his apostles. Matt. 19: 5, 6, Mk. 10: 18, 1 Cor. 6: 16, Eph. 5: 31. Under the old dispensation, they were not allowed to marry "whom they chose," because we find that the Lord was greatly displeased when "the sons of God saw the daughters of men that they were fair, and took them wives of all which they chose; and the Lord said, 'My Spirit shall not always strive with man,' and one hundred and twenty years of grace were given him; after which the Lord brought a flood upon the earth, and destroyed all, save those who entered with Noah into the ark. Gen. 6. Abraham would not take a wife for Isaac from among the nations around him. He sent to his father's house, and took one from his own kindred. Gen. 24. The children of Israel were under no circumstances allowed to marry from among the nations around them. Deut. 7: 3, 8. In the 10th chapter of Ezra, we read that they put away their strange wives, because it was a sin before the Lord, that they had taken them. The apostle Paul writes to the Corinthian brethren, "Be not unequally yoked together with unbelievers." &c. 2 Cor. 6: 14—18. In 1 Cor. 7: 39, he gives liberty to those whose husbands or wives are deceased to marry to whom they will, "only in the Lord." Now mark I have not here given my views, nor my thoughts, but I have given what the Bible says concerning this subject.

I would yet also refer the reader to the 12th article in our Confession of faith, also to the faith of the fathers, of which much is said in the *Martyr's Mirror*. And now in conclusion, I will yet add, that we often see much evil and very little good produced by Christians' marrying unbelievers. It is true the believer may be the means of bringing the unbelieving companion into more intimate relation with God. This has often been the case. But often has the unbelieving led the believing companion into ways of sin and condemnation. In my estimation, it is a dangerous path to the heavenly city.

From the foregoing Scriptures, I am fully persuaded that the Christian should marry "only in the Lord." And this view has been confirmed, by circumstances and facts which have come under my own personal observation. We have articles on this subject which will probably also appear hereafter. I desired only in these lines to bring the subject before the minds of the readers of the *Herald*, and especially would I call the attention of ministers to this fact, that they teach and instruct their people faithfully on this point, if, in any measure, they consider these views correct. In my opinion, we cannot expect that much good will be done in the church as long as obedience to the commandments of God, as well as the ordinances and rules of the church must be maintained by the fear of punishment. But as soon as we are able to teach the people that it is the word of God, and that this word is given us out of love, and can get them to see for themselves, to receive and comprehend the truth as it is in Christ Jesus, then, how easy it is to lead them in the right way, and to bring them to a faithful observance and obedience of all these things. Let every minister endeavor to fulfill faithfully the command of our Savior, "Teach them to observe all things, whatsoever I have commanded you."

## Correspondence.

### Letter from Iowa.

Bro. Funk—According to previous appointment, I left home, on the 20th of March, in company with my father-in-law Jos. Sommer, to visit the brethren in Davis County, Iowa. The first day we reached Bro. Jos. Roth's, near Fairfield, where we spent the evening in edifying conversation. By the blessing of God, we arrived, the next evening, at Bro. J. J. Plank's, where, as also at all other places which we visited, we enjoyed a very kind and Christian-like reception and entertainment. On Sunday, the meeting was well attended and the blessing of God was felt among us. On Monday, two persons, having found peace for their souls in the blood of the Lamb, were united to the church by holy baptism, with joy praising and adoring Jesus as their only comfort. On Tuesday forenoon there was meeting, and in the afternoon at the house of Bro. Jacob Koenig; who requested the same, inasmuch as he was unable to leave his room to which he had been confined by sickness for two months. The emblems of the broken body and shed blood of our Lord Jesus was partaken of by all the brethren and sisters as with one heart and one soul. In all of these meetings, the best order and greatest harmony prevailed. Indeed, the fire of tribulation which was brought on them by the departure of one of their teachers, instead of disuniting, made them rather the more careful, to trust to God and his providence. Hitherto had the Lord helped us.

Bro. Christian Breneman, by the blessing and help of God, holds meeting every two weeks; and I would wish to remind every minister and deacon of the duty of visiting, if possible, and encouraging such churches.

Having taken leave of the brethren and sisters by singing a parting hymn, we arrived, on Thursday evening, at Bro. Brechbiel's, near Libertyville, where we enjoyed the kindest entertainment. We then returned home, and found our families all well.

Marshall, Iowa. April 8, 1868.

BENJ. EICHER.

Life, to be worthy of a rational being, must be always in progression: we must always purpose to do more or better than in past times. The mind is enlarged and elevated by mere purposes, though they end as they begin, by airy contemplation. We compare and judge, though we do not practice.—Dr. Samuel Johnson.

## Questions & Answers.

1. Matt. 24: 23. "For whosoever the carcass is, there will the eagles be gathered together." What did our Savior have reference to when he uttered these words?

2. Matt. 5: 25-26. "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Query:—In what respect must the uttermost farthing be paid?

3. Matt. 12: 5. "Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" Query:—How did the priests profane the Sabbath, and still be blameless?

4. Mark 3: 23-29. "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." An explanation is desired, whether a secret sin may be forgiven, which is not known unto men, but known only to God; or must it be made known to men before pardon can be obtained? or can it be called blasphemy against the Holy Ghost because it is not known to men?

5. Luke 23: 43. "And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise." Query:—What did the Savior mean by the word "paradise"? After his resurrection from the grave, he said, he had not yet ascended to his Father. Where, then, was this paradise? Information is desired.

6. Lev. 9: 7-8. "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions." An explanation is desired on these two verses, and also what is represented by the words "locusts," and "hair of women."

7. Who was Melchisedec? It is said in reference to him, "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually." How are these things to be understood?

## Children's Column.

For the Herald of Truth.

### The Poorest Man in the World.

BY FRANCES LEE.

Many years ago, two brothers went from Connecticut to Western New York to live. The country was new, and the land was cheap: so these brothers, who were young men, bought a great deal of it. They added acre to acre, and farm to farm, until they could go over whole townships without taking their feet from their own soil. Other emigrants came about them; and their land, which was fertile, became of great value: so, by the time the brothers were old men, they were very rich.

At last the elder brother came to die; and, as he lay upon his death bed, he asked to be lifted, so that he could look from the window. His friends raised him upon pillows, and threw open the window. The dying man looked out over miles and miles of forest

and hill and meadow, where grain was ripening in the sunshine, cattle and sheep were feeding, and the Genesee River was flowing through the midst in the beautiful valley.

Hill, meadow, and forest were all his, everything his eyes looked upon: yet in a few hours he must go away, and take none of his riches with him—go away alone, and in darkness, and without Jesus; for he was not a Christian. He had been so busy buying farms, and houses, and cattle, that he had no time to think of anything else.

The rich man looked from the window a long time at his worldly riches—at the waving grain, the shining river, the wide-spreading trees, and the grazing cattle—and then, turning away his head, burst into tears, saying, "I am the poorest man in the whole world."

And, indeed, he was. His "sweet fields beyond the swelling flood stood dressed in living green;" but he had no home and no possession in the beautiful country beyond the river of death. He brought nothing into this world, and it is certain he could carry nothing out. Alas, alas, for the poorest man in the whole world! Good were it for that man if he had never been born.

### If Thou Knewest the Gift of God.

Perhaps, there is no cry more striking than that of the Eastern water carrier. "The gift of God," he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of our Lord's words to the woman of Samaria:—

"If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water."

It is very likely that water, so valuable and so often scarce in hot countries, was in those days, as now, spoken of as "the gift of God," to denote its preciousness. If so the expression would be exceedingly forcible to the woman, as well as full of meaning.

The water-carrier's cry in Egypt must always rouse a thoughtful mind to the recollection of the deep necessities of the people; of the thirst which they yet know not of; and the living waters, which few, if any, have offered to the poor Moslems in that great city; and makes him wish and pray for the time when the spontaneous cry of "*Y' a-Me Allah*" shall be the type of the cry of one bringing the living water of the Gospel, and saying, "Behold the gift of God!"

### "As Obedient Children."

1 PET. 11: 14.

It is a great privilege to be a child of God. But with that privilege comes duty—duty in everything, at all times and in all places. Here it is said that we must be "obedient children." If so, then—

1. We must understand God's commands. There can be no right obedience if we are in utter ignorance. In order to keep us from ignorance, and to give us a knowledge of his will, God has given us his Word. Let us love it, study it, making it "the man of our counsel," "a lamp unto our feet, and a light unto our path." Then shall we know what God requires of us.

2. We must be ready to fulfil God's commands. There must not stop to ask questions about them, to consider whether they seem reasonable or not, or whether obeying them may be painful, or may lead us into danger. These matters are all with God. We may know surely that it will be in the best sense, not only right and safe, but pleasant also, to obey him. Let us pray for strength to do it. If we hold back, and hesitate, and argue, and try to avoid that which he clearly sets before us, how can we be counted among his "obedient children"?

Oh, that we may have grace given to go right forward. The trials are always greatest in the beginning. None will be sorry at the

end of life that they went forward, and were enabled to say concerning all they did—"this was the will of God in Christ Jesus concerning me."

"Show me what I have to do,  
Every hour my strength renew;  
Let me live a life of faith,  
Let me die thy people's death."

Exchange.

### Acrostic.

Eternal wisdom has decreed  
That all, the sons of men should die,  
And answer for each word and deed  
Before the awful Judge on high.

Let us then lead our lives aright,  
And take example by the good,  
That we at last in glory might  
Partake of their celestial food.

In glory, we all hope to meet,  
To sing the praises of the Lamb  
To fall prostrate at Jesus' feet,  
And to adore the great I AM.

Stay, greedy monster, stay thy hand;  
Keep back thy bolts, O cruel Death!  
Why couldst thou not find, in the land,  
Another victim for thy wrath?

And must our aged mother die,  
And leave us in this world below?  
Yes: she is gone to bliss on high,  
And we're exposed to grief and woe.

Bound for the skies through toil and pain  
Quite full of hope, she traveled on;  
In hope that Heavenly world to gain,  
Where she, at last, in peace, is gone.

Encouraged by the Lord himself  
To be a friend unto the poor,  
She gave them all her earthly help,  
With heart upright, sincere, and pure.

'Twas her delight to serve the Lord,  
Her meat and drink her God to love;  
Now she has met her full reward  
In those bright realms of peace above.

Her friends and children she has taught  
Their God to seek, to fear, and love;  
Her kind instructions oft were brought  
With Heavenly wisdom from above.

Should we not mourn for such a friend!—  
A friend to us indeed was she;  
But we should not bawail her end,  
Since she is now from trouble free.

Her conflicts with the world and flesh  
Are past, and no more trouble found:  
Her joy in heaven will still be fresh,  
When twice ten thousand years are round.

Our time is also passing on,  
And like our mother soon will die  
May we be found where she is gone,  
In realms of endless bliss on high!

Oh may we imitate her zeal,  
Her virtues ever imitate,  
And may her friendly precept still  
Sink in our hearts, with ponderous weight.

Prepare us, Lord, to meet thy host,  
To sing that never ending song  
To Father, Son and Holy Ghost,  
To whom all majesty belongs.

JACOB DOCK.

Short and false pleasures deceive us, and, like drunkenness and revenge, are the madness of an hour for the sad repentance of a lifetime.

### Mennonites in Europe.

In the Berlin *Staatsanzeiger*, of March 30th, is published the government order in reference to the enlisting of Mennonites for the performance of military duty. According to the tenor of this document, the members of the older Mennonite families, if they do not voluntarily declare themselves willing to do military duty, may, in place of taking up arms, serve in the hospitals, take care of the sick and wounded, or act as secretaries, &c., for home protective companies, or as teamsters in the army, or perform other similar duties; and those Mennonites that would, in accordance with this order, be enrolled with the militia, are to be exempted from the military drills with arms.

### God's Perfections.

I see the eye of Omniscience looking out upon me from every chapter of the Bible—from every doctrine, every precept, every promise, every ordinance of the Gospel—penetrating alike the darkness and the light—searching me through and through, till I can hide nothing from its gaze—giving me a faithful representation of my conscience and my heart—making me hate myself, and confess my uncleanness, and cry out for the creation of a right spirit within me. And then I see it looking far into futurity—discovering, many hundreds of years beforehand, the smallest circumstances in the life and death of Jesus, even to the price of his betrayal, the gall mingled with his drink, and the lot cast for his vesture. How can I doubt that this is the eye of God?

Again: I see Holiness, Justice, and Truth, gazing upon me from the very heart of the Gospel, like so many eyes of consuming fire. I tremble before them, like Moses before the burning bush, or Israel at the base of Sinai. Yet do I wish to behold this terrible glory, for it is mingled with milder beams of mercy. I take off my shoes, and approach that I may contemplate. "Truly, God is in this place!" I cannot live in sin under the intense blaze of his countenance. But here also I find the cleft of the Rock, even the Rock of Ages, wherein he hides me with his hand, while he makes all his goodness pass before me, and proclaims to me his name—"The Lord, the Lord God, merciful and gracious, forgiving iniquity, and transgression, and sin, and by no means clearing the guilty."

"The word of God is quick and powerful, sharper than a two-edged sword; piercing to the dividing asunder of soul and spirit, and of the joints and marrow; and discerning"—revealing—condemning—correcting—"the thoughts and intents of the heart." It unlocks my soul, and sits upon its throne—an infallible judge over all my secret imaginings, purposes, and feelings; bringing them under its own perfect law; examining them in the light of spotless holiness, inflexible justice, and eternal truth. And when I shrink from the scrutiny, overwhelmed with a sense of my corruption, and confessing my guilt with a broken and contrite heart, then it speaks to me of the boundless love of God, and the infinite merit of Christ; and "a still small voice" directs my sight to the holy of holies; where I see, through the rent veil, the King of Zion, sitting upon his throne of grace; more glorious than the ancient Shekinah upon the mercy-seat. I approach with joyful confidence, and find him invested with my own nature, "God manifest in the flesh," his royal garments red with sacrificial blood; and again I hear the still small voice—"Thy faith hath saved thee; go in peace." And when the dark mountains of tribulation rise up before me, I see their tops gilded with beams of love; and when I look into the valley of the shadow of death, I see it brightened with the footsteps of the Son of God; and when the soul sits solitary and dejected in her mortal prison, longing for the wings of a dove, that she may fly away and be at rest, she sees the eyes of her Deliverer looking through the crevices of the wall, and hears His voice at the grated window—"Fear not, for I am with thee; be not dismayed, for I am thy God."—*Christina Evans.*



### The Unceasing Song.

"They sing the song of Moses, and of the Lamb."—Rev. 15: 3.

They stand on that calm crystal sea, a white-robed company, gathered safe into the Father's house. No enemy can vex them now; the rough winds of their trial blow no more for ever. They stand with peace in their hearts, with light upon their faces, and thanksgiving on their lips. For there is not one there who can not speak of a great danger and a great deliverance, of a hard warfare and a glorious victory.

Each one holds a golden harp. Each voice sings to the music of these heavenly instruments, "Great and marvelous are Thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And as he sings he thinks of the "great works" that have been done for him, of the "true ways" by which he has been led through the wilderness to his home.

Let these sweet consenting voices—these bursts and gushes of ethereal melody—reach thy heart, O soldier of the cross, and breathe a fresh spirit into thy holy warfare! What thou art, these heavenly singers once were. What they are, thou, when thy festal garments. Thou too wilt strike thy harp in symphony with their ringing halleluiahs. Thy voice will blend with the exulting song of praise to Him who loved thee and washed thee from thy sin—the song which angels can not sing, and to which they listen as a train of thanksgiving beyond their powers.

Think then, when thou art in the storm of adversity, where deep calleth unto deep," how gladly thou wilt sing the song of Moses on the other side. Thy foes may pursue thee, but the Lord fights for thee. The pillar of cloud and fire is between thee and them. The Saviour's voice whispers in the darkness, "When thou passest through the waters, I will be with thee." Thou must be baptized with his baptism of trial "in the cloud and in the sea." He will "compass thee about," even here, "with songs of deliverance;" and there, the memory of thy peril and thy terror will give more fullness and fervor to thy psalm of triumph.

And will not one Name be uppermost in thy praises—his, who loved thee, and died for thee, and lives for thee, and guides thee with a gentle hand to thy home, and comforts thee with the sweet words of his promises by the way?

Not in thine own might and power, but in his, wilt thou be kept from falling, and upheld to the end. In his strength thou art to strive; in his love to obey; in his faithfulness to trust that thou wilt be kept "faithful unto death."

As thou goest through the wilderness, "lean" on him. As thou runnest the race, "look" to him. Think of the "great cloud of witnesses" that compass thee about, and let their songs and thanksgivings tell thee that they so looked and trusted and overcame. "By the blood of the Lamb, and the word of their testimony," they stood fast in the evil day, and have won the crown of life. Therefore they sing—

"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."—Rev. 5: 12.  
BURNS.

### Intemperance.

It is calculated that one-half of the insanity, two-thirds of the pauperism, and three-fourths of the crimes of the land, are the consequences of drunkenness. Drinking is the symbol of hospitality, the pledge of friendship, the sign of civility, the ratification of bargains. The bottle meets us everywhere. Fifty millions are annually spent by this people in intoxicating liquors, in promoting disease, insanity, pauperism, and crime; in ruining men's bodies and souls.

Watch against a love of wine. It may seem like a truism, which amidst the fearful desolations of intemperance is not without salutary warning;—"He that does not drink intoxicating liquors, can never become a drunkard." The young man who has acquired a relish for wine; who always drinks it when he can get it; who drinks as much as is given him, or he can afford to purchase; who avails himself of the dinner or supper party, to go as far as he can without actual intoxication, is already an incipient tippler; and if he does not stop at once, and practice total abstinence, or, at any rate, watch his propensity, and lay down rules of the most rigid temperance, will, in all probability, become a confirmed drunkard.—*Friend of Virtue.*

### The Molten Sea.

The molten sea in Solomon's Temple was mounted upon twelve oxen. The temple doubtless was a type of the Church of Christ, and the molten sea represented the gospel with its waters of life and salvation. The oxen represented, first the twelve apostles, and secondly the Christian ministry of all subsequent times. They stood facing toward the four cardinal points of the compass, to show that by their ministry the Gospel was to be borne to the four quarters of the earth, or the whole world. The oxen furthermore are emblems of strength and patient toil, to show that by much labor in the strength of divine grace, the work of bearing the waters of life to the earth's perishing millions was to be accomplished.—*Rel. Telescope.*

### Do Good.

"But to do good and to communicate, forget not; for with such sacrifices God is well pleased."—Heb. 13: 16.

By studying the Scriptures, we learn many valuable lessons; and among the many is the great lesson which teaches us "to do good."

There are various ways to accomplish good to mankind. Peter, when going into the temple through the gate where stood the lame man begging, could not give him money, but he could do him good in another direction; hence he says to him, "Silver and gold have I none; but such as I have give I thee." In the name of Jesus Christ of Nazareth, rise up and walk." Thus it is with mankind. They have the power to do good in various ways, if they have the disposition to do so. You need not think because you are poor in this world's goods that you can do no good. No, no; you can do something by speaking an encouraging word to some brother or sister, or friend, in times of trial, or distress; or by giving some counsel, perhaps, to the weak and erring sons and daughters of Adam.

You can do good oftentimes by visiting the sick, speaking words of comfort to them, and, may be, point them to a risen Savior. Although many can do much good, by distributing their money and goods to the poor and destitute; yet the means of doing good are not confined to these; you may do good by speaking to those out of Christ of their condition as it is, and of what it might be by their turning to him.

We should ever be ready to do good at every opportunity: for we learn that God is well pleased with such as do follow out this great command. Men were not created to live altogether for themselves, but to live in a measure for each other. When we see a person in distress, let us do all in our power to relieve him, not pass by on the other side. Let us do all the good we can in the cause of our blessed Redeemer. Let us do all we can to bring sinners to a saving knowledge of the truth as it is in Jesus. He should be our pattern and example; for his life was filled up in doing good. May God help us as a people to be active till Jesus comes. N. B. M.

—*Christy*

### Covetousness.

Paul says, "Covetousness is idolatry;" and that "no man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5. Oh how many we fear will be cut off from lack of confidence and of a practical faith in the plain declarations, as well as the sure promises of God's word. Why this grasping after the things of this world, or holding on to the same for selfish purposes? When inspiration plainly declares, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 'Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed;' " Romans 4: 13, 16. Think you, my brethren and sisters, our title will not be sure? therefore we must secure and hold on to as much as is possible now? This is worldly wisdom. This is the fatal snare. Not belief of the word of Christ's promise, therefore not kept from the hour of temptation.

O awake, and escape, and see what is promised to us if we are obedient children. "And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together." Rom. 8: 17. Again, the sure promise is still further confirmed: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. Again, says Paul, "for all things are yours;" "all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 21-23. "For such as are blessed of thine shall inherit the earth;" "and their inheritance shall be forever." Ps. 37: 22, 18. Is not this enough to satisfy us? S. L. M.—*World's Crisis.*

### Random Readings.

THE SABBATH.—If keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for polishing and civilizing mankind.—*Addison.*

MEN will mourn for the evil which sin brings, but not for sin which brings the evil.—*Secker.*

BEWARE of the common illusion of forming your estimate of yourselves from the favorable opinions of those around you, as they cannot know the secret principles from which you act.—*Dr. Alexander.*

HYPOCRISY.—Many who would not for the world utter a falsehood are yet eternally scheming to procure false impressions on the minds of others respecting fact, characters, and opinions.

The moment a man gives away to inordinate desires, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.—*Kempis.*

PRIDE can be as insolent in rags as in purple and fine linen.

### The Land of the Shunamite Providentially Restored.

2 Kings 8.

How wonderful is the Providence of the Lord, in accompanying the steps of his people! All things are arranged with reference to their interests; and when they are in difficulties which may appear insurmountable, a train of circumstances is in progress for their deliverance. The Shunamite woman, warned by the prophet of an approaching famine, left the land of Israel, and resided seven years amongst the Philistines. She returned, but her land was occupied by others. How

shall she now prove her title? It may be impossible at the time to prove her title. At all events, it may be very troublesome and expensive to produce evidence. The Providence of her God makes the matter easy. Proof is in court, the witness is in conversation with the Judge, at the very moment of application. Nay, what is still more wonderful, at that very time the king happened to be talking with Gehazi, the servant of the prophet Elisha, about this very matter. How did it happen that Gehazi was brought into a situation to have intercourse with the king? How many chances were against this? How did it happen that Gehazi was with the king at that particular time? He might have been nearest in attendance on the king, yet have been absent at that time. How did it happen that it came into the king's mind, at that particular time, to ask Gehazi about the great things Elisha had done? How many chances were against this? How did it happen that at the very moment in which he was telling the king about the restoration of the Shunamite's son to life, she came into the presence of the king, crying for her house and for her land? What power connected these events? The man who will not recognize Providence here may deny that there is light in the sun. "Then spake Elisha unto the woman whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God; and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines; and she went forth to cry unto the king for her house and for her land. And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since she left the land, even until now."—2 Kings 8: 1-6. How many independent wheels are here moving in concert? It is easy to see how the wheels of a watch all move in concert. They are all mechanically connected, and move by the same spring. But here are wheels unconnected, all moving in harmony, with all the exactness of mechanical influence. Here is really the harmony of the Monads of Leibnitz; who accounted for the sensations of the mind in concert with impressions on the senses, by the hypothesis that the soul and body are like two independent clocks, keeping exact time, which are perfectly independent of each other, but always in perfect harmony. This was arbitrary, and unphilosophical in the philosopher; for the doctrine is not philosophy but figment. But in the fact before us, we behold several human agents acting as independently of each other as the same number of clocks; and all these independent agents act in as much harmony as exists between the impressions made on the sense, and the sensations of the mind. Here is wisdom. Where are you, ye philosophers? Try your line in fathoming this depth. Your wisdom in these deep things of God is only folly; your boldness is the presumption of madness; you idly waste your time in attempts to fathom infinity; and bewilder your readers with incomprehensible refinements under the name of science. —*History of Providence.*

### The Life Struggle.

This world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of the Christian's life is this contest going on, and sad is it to think how often it is that victory is declared in favor of this earth with its sinful passions. The apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I have preached the gospel unto others, I myself should be castaway. If this watchfulness was needful on the part of this aged and long tried servant of God, what care and diligence ought we, my brethren and sisters, to exercise, lest we should lose all in an unguarded hour? Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up in our hearts feelings, await us at every turn of life's devious way, and blessed, indeed, is that man or that woman that meets them all without harm.

## AFFLICTIONS.

"Yet man is born unto trouble as sparks fly upward."

Who has not experienced the truthfulness of these words of Holy Writ? Sooner or later, the path of adversity and affliction must be traveled by all—none are exempt. And it has been said: "We should esteem it a privilege to be tried in the furnace at all; for it was not intended for reprobate silver, but only for choice gold; yet often how unwillingly we accept these sorrows and trials, and suffer them to weigh down our spirits, and lose, to a greater or less degree, our confidence and trust in our Heavenly Father! Our faith staggers, and we are led to sink into despondency—supposing our welfare lies in the direction of happiness and prosperity.

But how different when we can, with living faith, cling to the precious promises of God, "that these light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory;" and, "I will be with him in trouble; I will deliver him." Then let us not fear, while we have such a living Friend in whom we can trust. But though our cup of earthly sorrow may be full, and the pathway we are called to travel be uneven and thorny, and our minds so distracted through earthly perplexities, we can hardly discern which way to turn, we know each affliction is a message of love, sent to wean our affection from earth. Then let us

"Tremble not, though darkly gather  
Clouds and tempest o'er the sky;  
Still believe our Heavenly Father  
Loves us best when storms are nigh."

But let us bow low beneath the rod, kissing the hand that smites, rejoicing that the passage is short. Soon we cross this vale of tears, and shall arrive on those happy hills where light ever shines and joy forever smiles. Then we can sing:

"Life's hard, rough road is trod,  
I've crossed the stormy sea;  
These storms, they brought me to my God,  
Let all rejoice with me."

## Rest.

Rest is not quitting  
The busy career,  
Rest is the fitting  
Of self to one's sphere.

"Tis the brook's motion,  
Clear without strife,  
Fleeing to ocean  
After its life.

"Tis loving and serving  
The highest and best;  
"Tis onward, unswerving;  
And this is true rest.

## Little Things.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle is a little thing, but see its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, a frown, are all little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt; if it is a promise redeem it; if it is a shilling, hand it over. You know not what important events hang upon it. Keep your word sacred—keep it to children; they will mark it sooner than any else, and the effect will probably be as lasting as life. Mind the little things,

## A Thought.

A great many persons, no doubt, will be astonished to know the quantity of tobacco, raised in one year, amounts to one hundred and eighty millions (180,000,000) of pounds, which is sufficient to furnish every man, woman, and child in the country about six pounds. Let our readers ponder over the immense amount of money that the world smokes and spits away. Might not some one also have reason to say, "Why this waste?"

## The Power of Prayer.

Jacob Prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

David prays—Aithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away His anger and smiles.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred eighty and four thousand Assyrians are dead.

Hezekiah prays—the sundial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the King's heart is softened in a moment.

Ezra prays—the walls of Jerusalem begin to rise.

The Church prays—the Holy Ghost is poured out.

The Church prays again—Peter is delivered by an angel.

Paul and Silas prays—the prison shakes; the doors open; every man's bonds are loosed.

## The fatal Example.

An individual residing at —, who was a promising Christian, universally esteemed a good man by those among whom he resided, and who had been for years superintendent of the Sabbath-school there, was away from home, and staying for a short period in a distant city.

With others, he one evening yielded to an invitation to visit the theater, not, however, without some misgivings as to the propriety of his course. These, however, were overcome, and he went; but whether the act was repeated, is not known.

He returned home thinking that the act would never be known to those among whom he lived. But some years after he was sent to visit a sick and dying man. He went, supposing it was to administer spiritual advice and consolation. As he sat down by the bedside, the dying man said to him: "You, sir, have led me to ruin my soul. Some years since you were staying for a short time in — city. I was then living there, and had often been tempted to visit the theater, but had been deterred by the conviction that it was wrong and dangerous. On a particular evening, as I stood in front of the building hesitating whether or not to go in, I saw you go up the steps and enter. Immediately I thought, if M —, who is a member of the church, and was my Sabbath-school superintendent, can attend the theater, I surely may. I instantly went in, was fascinated by the performances, and continued to attend till all hesitation was gone and with it all concern for my soul. In this state I am now; dreading the summons to appear before God. I felt I must send for you, to tell you the influence of your example." Are there not other members of churches who are setting such examples? Ponder the result.—*Boston Recorder.*

Time is a file that wears and makes no noise.

Religion would have no enemies, if it were not an enemy to vice.

## You Cannot Escape Slander.

Let no man suppose that by acting a good part through life, he will escape slander. There will be those even who hate them for the very qualities that ought to procure esteem. There are some folks in the world who are not willing that others should be better than themselves.

The tongue is inclosed by the teeth—as with a wall—and guarded by the lips—as with sentinels—so that it may not be suffered to run wild.

Christianity is the most perfect kind of knowledge; it must essentially produce the most perfect kind of happiness. It is the golden, everlasting chain, let down from heaven to earth, the ladder that appeared to the patriarch in his dream when he beheld Jehovah at its top—and the angels of God ascending and descending—with messages of grace to mankind.

You can never catch the word that has gone out of your lips.—Once spoken, it is out of your reach; do your best, you can never recall it. Therefore, take care what you say. Never speak an unkind word, an impure word, a lying word, a profane word.

When one sin is admitted, it is generally found that it has a companion waiting at the door, and the former will work hard to gain admission for the latter.

"PRAY ye that your flight be not in the winter." How late is it to begin our flight from the world and sin in the winter of old age and death! In the winter the days are short, the ways bad, the weather rainy, the night comes on before we are aware, and we meet with a thousand impediments and hindrances of flight and traveling; and these are a lively representation of those hindrances of salvation which men find at the end of their lives. The grace to prevent them by a speedy conversion is obtained only by prayer.—*Quesnel.*

Never speak badly of others, even with a cause; remember we all have our faults, and if we expect charity from the world, we must be charitable ourselves.

## Married.

On the 5th of March, MESSRS. LESHNER and BECKY BAKER, both of Mahoning Co., Ohio.

On the 12th of March, CHRISTIAN LUKMAN and FANNY MARTIN, both of Holmes Co., Ohio.

On the 23rd of April, by Rev. J. B. Fowler, FRANK ROSLEWIN and MARY VAN DERLIP, both of Elkhart, Indiana.

## Died.

On the 8th of March, in Richland, Cambria County, Pa., a son of Bro. THOMAS WEAVER, aged 2 years, 7 months, and 13 days. He was buried on the 10th. Funeral sermon by Samuel Blough.

On the 8th of March, in East Earl Township, Lancaster Co., Pa., Bro. HENRY ZIMMERMAN, aged 81 years, 9 months, and 16 days. Funeral sermons were preached by Tobias Warner and Geo. Weaver, from Rev. 1: 3.

On the 12th of March, at his residence near the Michigan and Indiana state line, of consumption, JOSEPH KUTZMAN, aged 63 years, 7 months, and 13 days. The deceased was a preacher of the Gospel for many years in the Omaha Mennonite Church, and was beloved by all. Funeral discourses were preached by David Hertzler, from Job. 9: 24, 25, and by Joseph Yoder, from Rev. 14: 12, 13. We hope our love to his eternal gain.

On the 4th of March, in Foreston, Stephenson Co., Ill., of typhoid fever JACOB WISLER, aged 71 years, 11 months, and 26 days. He was sick about eight days. He was a member of the River Brethren Church. Funeral discourses were delivered from Job. 5: 24—30, to a large concourse of people. May his sudden death cause many to reflect upon their end; that they may set their house in order, and care for their immortal souls, so that, when the Lord comes to call us hence, we may be ready to go.

On the 16th of March, in Conemaugh Township, Somerset County, Pa., Sister SARAH, wife of Bro. Samuel SATLOW. She was buried on the 18th, where the aged brethren Jacob and Samuel Blanch delivered funeral discourses.

On the 17th of March, in Paint Township, Somerset County, Pa., David GORDEN, aged between 60 and 70 years. He was buried on the 18th in the family grave yard. He leaves a wife and six children to mourn their loss. Funeral sermon by Samuel Blough.

On the 17th of March, in Carnarvon Tn., Lancaster Co., Pa., Sr. ELIZABETH HOBART, aged 57 years, 2 months, and 25 days. Funeral sermons were delivered by Peter Moser and Geo. Weaver, from Job. 3: 18.

On the 21st of March, at Rohrerstown, Lancaster Co., Pa., of consumption, JACOB M. SATZ, aged 21 years, 7 months, and 23 days. Funeral discourses were delivered by Christian and Anna Herr, and John Landis, from Is. 40: 6—8.

On the 22nd, near Lederachville, Montgomery Co., Pa., BENJAMIN DETWILER, aged 74 years, 8 months, and 19 days. He was, for many years, a deacon in the Salford Mennonite Church, where he was a faithful counselor and labored continually to maintain peace, union, and the cause of God among his people. He was buried at the Salford Meeting-house burying-ground, on the 25th where funeral discourses were delivered by Abel Herring and Jacob Landis. He has gone to his reward. May we all meet him again in that blessed land, where parting and death are known no more.

On the 23rd of March, in Richland Township, Cambria County, Pa., of dropsy, Sr. BARBARA WEAVER, widow of Bro. Levi Weaver, Geo'd, aged 29 years, 5 months, and 7 days. She was buried on the 25th, where funeral discourses were delivered by Jacob Blanch and Samuel Blough.

On the 1st of April, in Davis Co., Iowa, JEREMIAH MILLER, aged 75 years, 9 months, and 5 days. He was a member of the Omaha Mennonite Church.

On the 1st of April, in Douglas Township, Mahoning County, Pa., of pulmonary consumption, CATHERINE, wife of Jacob M. OBERHOLZER, and daughter of Martin and Anna Fritz, deceased, of Millersburg, Pa., aged 59 years, 6 months, and 22 days. She was buried on Sunday following, at the Herford Mennonite burying-ground, followed to the grave by a large concourse of relatives and friends, where funeral discourses were delivered by J. H. Oberholzer and C. Cleaver, from Matt. 5: 24. She leaves a bereaved husband and a large circle of relatives and friends to mourn their loss. She appeared to possess great peace of mind, and was perfectly willing to leave the world, and to try the realities of eternity. Blessed are the dead that die in the Lord, and we trust her dying was only "going home."

On the 11th of April, in Beaver Township, Mahoning County, Ohio, HANNAH, wife of John NOLD, aged 64 years, 10 months, and 6 days. She was a consistent member of the Mennonite Church, for many years, and died in the hope of a glorious immortality. She was sick about five weeks, and leaves a bereaved husband. She was buried at Oberholzer's Meeting-house. Funeral discourses were delivered by Peter Boesinger, J. Bixler, and J. Culp, from Rev. 7: 9. Her maiden name was Weiler.

On the 14th of April, at the house of Jonathan King, in Haw Patch, SAMUEL VALENTINE, son of Christian and Elizabeth NAFZIOER, aged 20 years, 3 months, and 21 days. Funeral discourses were delivered in German by Isaac Schuauker, from Job. 14: 1, 2, and by Joseph Yoder, from Is. 15: 18, and by Geo. and Peter Long in the English language, from the same. The deceased had been unwell for some time, and came some 20 miles to a physician, to be cured; but death has laid his cold hands upon him, and after an illness of three weeks, he died, as I hope, in Jesus. He bore his afflictions with great patience and fortitude, and on the day of his death, at his own request, was baptized and received into the Omaha Mennonite Church. Just before he died he laid a long farewell to his mother and also to his brother, and told his brother to be a good boy and to obey God and his parents. He had a great desire also to see his father and his sisters, but God called him home ere they could reach the place. They came soon after his departure. On the 15th his remains were taken to Pretty Prairie, where his parents live, and on the 16th he was buried. A large concourse of friends and relatives assembled to mourn his early departure. The words of the psalmist came to my mind, "But thine home is in order, for thou shalt die and not live."

Weep not for me, my parents dear,  
Since I must go and leave you here:  
With Jesus I shall happy be,  
O parents, do not weep for me.

My brothers, do not mourn for me,  
In heaven I hope you all to see,  
Where parting words are heard no more,  
But dwell forever on Canaan's shore.

Dear sisters, do not grieve for me,  
While I am in eternity,  
But be content and trust in God,  
And you'll receive a great reward.

Weep not for me, since 'tis in vain,  
In heaven I hope we'll meet again,  
Where we can then together be,  
Forever in eternity.

## Letters Received.

A. F. K. Kront, Solomon Miller, Tobias Yoder, B. Slagle. Our translator has too much to do at the present time, to translate any except the most important articles. Otherwise we should gladly comply with your request. Shall be glad to have you send us more good articles. Ronke Hygema, Benj. Eicher, David Tyson, Philip Miller. All right. Jacob Wagner, John Rittenhouse.

A Religious Monthly Journal.

Elkhart, Elkhart Co., Indiana,

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
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ELKHART, IND.

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" " " " " " per doz.	70

 Any person desiring any books that we have not on hand, we will send for them and forward them at the publisher's prices.

## Pride and Humility.

The article, *Pride and Humility*, by J. M. Brennan, is now ready for delivery in pamphlet form, and all orders for the same will be promptly filled at the following prices :

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Per hundred, " " " "	-	-	-	-	\$5.00
" " " express,	-	-	-	-	4.50

When sent by express the party receiving the pamphlet will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

# Herald of Truth.

**A RELIGIOUS MONTHLY JOURNAL.**

**"How beautiful are the feet of them that preach the Gospel of Peace."**

Vol. 5 — No. 6.

ELKHART, INDIANA, JUNE, 1868.

Whole No. 54.

### The Flowers of the Bible.

BY MARY B. C. SLADE.

Let us go and search for flowers by the sacred streams and rills,  
Where the sweet Shiloh's waters softly flow;  
Or where priests and prophets wandered on the high and holy hills.  
In the bright and blessed days of long ago.  
For the grass whose flower fadeeth, and the lilies of the field,  
And the rose of Sharon, blooming fresh and fair,  
Shall, unto our trusting spirits, sweet and holy lessons yield  
Of the loving One who maketh them His care.

How tells the Prophet of the mournful fate  
Of Zion's foes, made lone and desolate?  
They shall call the nobles thereof to the kingdom, but none shall be

How does he promise that the Lord shall bless  
The solitary place, the wilderness?

The wilderness and the solitary place shall be glad for them; and  
the desert shall rejoice and blossom as the rose. It shall blossom abund-  
antly, and rejoice, even with joy and singing.—*Isa. 35: 1-2.*

Tyrus, of perfect beauty, by the sea,  
What in her crowded markets used to be ?

O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas; thy builders have perfected thy beauty. Dan also and Javan, going to and fro, occupied in thy fairs: bright iron, cassia, and calamus were in thy markets.

What had the merchantmen from Gilead brought,  
Who, on their way to Egypt, Joseph bought?

And they sat down to eat bread: and they lifted up their eyes and  
looked, and behold a company of Ishmaelites came from Gilead, with their  
camels bearing spicery, and balm, and myrrh, going to carry it down to  
Egypt.—*Gen. 37: 25.*

When Israel murmured in the desert waste,  
What fruits of Egypt did they long to taste?

We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlie. But now our soul is dried away; there is nothing at all beside this manna before our eyes. And the manna was as coriander seed.—*Num. 11: 5—7*

What gifts brought friendly hands to soothe and bless  
King David, weary in the wilderness?

They brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse. \* \* \* For they said, The people is hungry, and weary, and thirsty in the wilderness.—2 Sam. 17: 28—29.

What was Ezekiel told that he should take,  
His bread through all the days of siege to make?

Take thou unto thee wheat and barley and beans, and lentiles, and  
millet, and fitches, and put them in one vessel, and make thee bread thereof;  
of, according to the number of days that thou shalt lie upon thy side; three  
hundred and ninety days thou shalt eat thereof—*Ezek. 4: 9.*

How tells the patient Job, in mournful strain,  
That even his land could not of him complain?

If my land cry against me, or that the furrow likewise thereof complain; \* \* let thorns grow instead of wheat, and cockle instead of barley.—*Job* 31: 38—40.

How does Isaiah tell us in his speech,  
That God the plowman doth discretion teach?

A.—John Amon \$2 50; What shall I do with the one dollar? Henry Ayle \$1; Jacob Andrews \$1; J. N. Albrecht \$1 50.  
 B.—Daniel Burkhardt 50cts Daniel Brubaker \$1 50; Jacob Brennenman \$1 13. All right. Gottlieb Beck \$1; Jacob Bergy \$1; Emanuel Byler \$1; David Boesinger \$3; Abm. Bowman \$1 50; L. Baum 10cts; Henry Brubaker \$5; Amos K. Bean \$1 50; John Berky \$1 50; Samuel Blough \$2; Jacob Bossler \$8. It is all right.  
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### TIME TABLE.

Michigan Southern & Northern Indiana  
Railroad.

GOING EAST.		GOING WEST.	
Express, (Main Line),	2,30, A. M.	Express, 2,05, A. M.	
Mail, " "	9,35, " "	" 6,50, " "	
Express, " "	11,05, " "	" 6,15, P. M.	
Mail, (Air Line),	10,55, " "	Mail, 7,50, " "	
Express, " "	8,35, P. M.		

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows :

Express, 2,30, А. М.  
Mail, 9,35, А. М.  
Express, 11,05, А. М.

These trains connect at Detroit with the Great Western Railway of Canada, the only railway by Niagara Falls and Suspension Bridge, making the shortest, quickest, cheapest and most desirable route to all eastern cities. Passengers leaving Elkhart by this route at 2.30, a. m., arrive in New York at 3.15 the next afternoon. Those leaving Elkhart at 11.05 a. m. arrive in New York at 10.30 the next evening.

Elkhart, January 1868.

Book and Job Printing, and Book Bindery, by J. F. FUNK, Elkhart, Ind.



things, for the manifestation of similar feelings, at least from the rude and undisciplined, who are not better informed. It is in the nature of love, as it is of cruelty, to propagate its kind; and, by our example, as well as by the immediate effect of our conduct, we make others peaceable or vindictive; these are natural consequences.

According, therefore, as we cultivate in ourselves the benevolent or malevolent affections towards others, and excite corresponding feelings in them, we may be assured, that such will be the state of society in our immediate vicinity;—and, if we reason from the less to the greater—from our own circle to the wider sphere of our influence—such will be our friendly or unfriendly relation to mankind universally, and consequently our influence in promoting the happiness or misery of the world.

Now, though it must be acknowledged, that the principles above stated are enforced in the clearest and strongest manner in the precepts of Christianity, and, moreover, that it is necessary the mind should be deeply imbued with the peculiar spirit of Christian love, before it can bring forth, in perfection, the fruits of peace and goodwill; yet before the gospel was ushered into the world, the human mind had a glimpse of the excellence and utility of these principles. For heathen philosophy has told us what ought to be the rule of human conduct, and the practice of a wise and virtuous man, when under opprobrium and wrong. It has told us that, by mildness, anger may be appeased, even as "a soft answer turns away wrath;" and that, by forbearance, animosity may be extinguished. Pythagoras, Epictetus, Plutarch, Seneca, and others, teach us many such lessons.

But it was reserved for a light clearer than that of either Greece or Rome, to point out a surer road to peace than any of their wisest sages seem to have been capable of imagining. That light was the Gospel; that path was meekness, forgiveness of injuries, and forbearance: these duties were inculcated in the precept—to love our enemies; and to do good unto all men.

The heathen, indeed, saw something of the excellence of this principle, but did not so far anticipate Christianity as to trust their lives and fortunes to its government. Their gods were implored in danger; but idolatry vitiated their sacrifices. They knew nothing of what it was to stand still and see the salvation of God.

The Jews advanced a step further: when the cause was not their own, and their motive was not ambition; or when danger was at hand, and they meekly petitioned for divine aid; their enemies were scattered "like chaff before the wind," and they found that "one could chase a thousand, and two put ten thousand to flight." But the Jews were not practically instructed, and perhaps the spirit of the times did not permit them to be so, in the heart-softening lesson of Christian charity, *by meekness to disarm revenge*. They do not appear to have considered that one act of retaliation only prepared the way for another.

The example of Christ and his apostles, and the history of Christianity itself, afford a practical proof of the pacific efficacy of the Gospel, and of the universal love it breathes to the human family.

Thus a gradual illumination may be said to have beamed upon the world:—the light of nature and of reason;—the outward and typical institutions of Moses;—the inward and spiritual dispensation of Jesus Christ.

The law that resulted from the first was vague and uncertain: Socrates and Cicero had no claims to the legislative or prophetic character.

The Mosaic code was of a decided though rigid cast, partial however, and adapted to the stubborn necks of a rebellious people. The Gospel was of universal love, and as universal application; intelligible to all, and unlimited in its range.

The first shone upon the human intellect, as through a mist and the learned only could perceive the signs of divine wisdom in the Law of nature. The second struck upon the outward senses of a peculiar people; with signs, indeed, of awe and terror, and with miraculous display of power; in its types and ordinances shadowing out the substantial and spiritual dispensation which should succeed.

The last was emitted from the Sun of righteousness Himself, directly to the heart, with transcendently glorious manifestations of divine love to the human family. This last dispensation has in itself, therefore, the means of accomplishing that for which it was designed

—Peace on earth: and, do we still wait for something more perfect than we have yet received? "Art thou He that should come, or look we for another?"

Now, whatever virtue it is incumbent upon a good man to be always practicing, that ought to be the governing principle of every human society, from the contracted circles of families and neighborhoods, to the enlarged sphere of countries and kingdoms. For, all mankind is of one blood; and there is not one code for individuals, and another code for associations, either of few or many. In respect to moral laws, there is not one code for the prince, and another for the people. All men are equally bound by the duties of religion. Christian virtue can no more be bent from its firm and upright attitude, to suit the petty views of the cunning and malicious, or even the specious views of political expediency, than the main pillar of a temple can be bent from its perpendicular, without endangering the ruin of the whole edifice.

If the proposition be true, that Peace is a blessing, and War is a curse, the motives and the causes of the one must be of a character directly opposite to the motives and causes of the other; and, in so far as human agency is concerned in promoting either, the blessing will belong to the peacemaker or the curse to the violent. The elements of Peace are in their nature and operation supremely virtuous; the elements of War highly vicious. There is nothing of seeming contempt which can rob the first of its excellence, nor of gorgeous display which can hide the deformity of the last, and confer upon it real glory. By what perverted modes of thinking, then, is it, that a practice, which has even acquired the name of an art, and has proved an engine of destruction to so many millions of the human race, should continue to be trimmed with honors, and idolized with praises? We might reasonably wonder at the circumstances, if we did not on all sides perceive, that man, paradoxically enough, follows the evil which he abhors, and pursues his present, with infinitely more ardor than he does his future, good. That, in the case of War, he should be encouraged, by some wise and good men, to renege to reason and justice the indulgence of his malevolent feelings, is cause of still greater wonder, and certainly of deep lamentation.

For, notwithstanding the force of these principles,—in which, it is expected, must will be agreed, at least in theory,—when we come to consider the actual state of man, and the prevalence of evil in the world, we shall find that many specious arguments have been adduced against the practical adoption of the principles of Peace. It has been objected, that nations could not exist without War,—that the wicked would overwhelm the good, and, although it may be a deplorable, that it is still a necessary evil. Hence, even among the professors of Christianity, self-preservation, which is called the first law of nature, justice, and even necessity, have been urged, separately and unitedly, as affording unanswerable reasons for maintaining the attitude, and proceeding to the extremity, of War.

In our reasonings on this subject, it will be assumed, that the contention between individuals, like that between states, arises from the same principles; and that the same arguments will apply to both cases.—*Principles of Peace.*

For the Herald of Truth.

### A Mother's Love.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb." Is. 49: 15.

What can surpass a mother's love to her child? A holier, sincerer, and more unselfish feeling of the human heart cannot be imagined than a mother's love. She cherishes and nourishes this feeling in her heart as a precious jewel, and in turn like the sun, which pours forth its beneficent and life-giving rays on the earth, which is ever dependent on it, so she lavishly bestows her most loving affections on her child. And as the rays of the sun, oftentimes intercepted, hindered and turned away from the earth by dense masses of clouds, disperse the obstructing masses and break forth

with their former fervor, so also the horizon of maternal love is often overcast with towering masses of dense gloomy clouds threatening to overwhelm it; yet, like the sun in the firmament, the mother's love can not be repressed for ever, but ever manifests itself again, triumphantly overcoming every obstacle.

Friendship may forget; oftentimes only a slight difference has broken off long formed as well as newly made alliances of friendship—may, has caused them to degenerate into hatred. The love of the maiden and the youth may grow cold and be forgotten, though often sealed by bonds of most solemn obligations. Long separation, a fairer image, sudden misfortune, in turn poverty, &c., may banish love from the youthful heart, though it may be with pain, yet the wound heals and a new love may spring into life again. Examples of both may be almost daily seen in life, though but little impression is made in consequence the commonness of the occurrence. But the love of a mother to her child knows no such changes: it is constant, firmly fixed in the inmost depths of the heart. Nothing can supplant, nothing repress it, except—death; and we who believe in a future life, in the meeting again of friends in the eternal world beyond the grave, yield to the comforting hope that this pure, holy feeling of the mother can never die, but accompanies her to her last eternal place of rest. With pain the mother bears the child, but she forgets her own sufferings, and anxiously she awaits to receive the assuring intelligence that the life of her child is safe before prostration of body overcomes her, and she quietly gives herself to repose. And yet this first pain is only a prelude to many, many other pains reserved for every mother's heart, the one perhaps more, the other less. The first pains which a mother feels on account of her child she veils, justly too, with the words "sweet pain," but too often is the future fraught with bitter, very bitter anguish which only a mother's heart is able to endure, but which only can reach and so painfully touch a mother's heart.

The life of the child is to be compared to that of a tender plant, whose growth and prosperity can succeed only by the most careful attention. To-day it may be in the full enjoyment of health, to-morrow on the brink of death. How many sleepless nights the mother has spent at the bedside of her child. Her eyes find no rest, sleep has no power over her, till she feels assured that the life of her little one is safe. She can not entrust it to the hands of strangers, she feels that it is safe only near her under her protection. Though long night-watches have so wearied her, that she is almost overcome by exhaustion, the slightest cry of distress from her sick child is sufficient to wake her from her slumbers; anxiously and with unwearied care she seeks to promote its welfare. Her great anxiety, vexation, and pain only increase the mother's love to her child. Grand, noble, and touching as is the image of the mother caring with painful anxiety for the welfare of her suffering child, equally grand, noble, and charming appears before us the figure of the fortunate loving mother. Who has not already observed the luminous countenance of a mother, and beheld her glistening eye, as she looks on the countenance of her little babe, which, yet scarcely conscious of its strength, begins to move and agitate itself, as it lies stretching out its little arms to its mother? How well, on suitable occasions, she can make prominent the excellencies and the special peculiarities, which she imagines to have discovered in her child. Who has not listened to the familiar talk of the happy mother with her dear little loved one? At its mother's hand the child learns to take its first steps, by her hand she directs it when first it wends its way to school, thus permitted to take its first steps in actual life. Both these are happy days to the mother.

Also the child is sensible of its mother's love and accordingly returns the same again. The child's love to its father is great, that to its mother is greater: for the love it bears to its father, is more associated with filial fear; with the father's love, on the other hand, must be united the sternness of the man, of the educator of the moral part of the child's character. If the child needs assistance or desires anything, it is sure first to go to its mother with its requests, who can grant its request frequently only after beseechingly interceding with the father. Frequently, indeed, there is manifested a greater attachment to the mother on the part of the boy than of the girl; for the boy seeks and needs more to be loved, whilst, on the

other hand, the girl is more capable and more ready to impart sympathy and love: like the slender twining ivy, which clings tenderly to the strong oak, and there finds sure support, so the little girl clings to the father, the maiden to the man, to seek and find protection and support. But let me here in the following portray more particularly the mother's love to her boy, and thus be permitted to relate my experience in this case, leaving it to the girls to describe a mother's love to their sex.

As soon as the boy is freed from the restraints of school-discipline, there opens to him a new life. Now he is said to lay the foundation of his future life, at least, of the sterner part of life's duties. Now the father's authority is brought more directly into requisition. The father now exercises a more energetic control over the life of the boy, who now is more in need of his superintendence; for out of the boy is to be formed the man. The father takes the son from his mother's side, and gives him over for the most part into strange hands for further improvement; usually, however, the time of apprenticeship does not remove the boy entirely away from the associations of home. Still the provident mother can watch over him with her loving eye, and assures herself that he is in good hands. Yet the boy at opportunities visits his paternal home; his mother then is sure to have something ready for him which she knows will cause him special delight; for all the habits and desires of her child are impressed on the mother's mind, and she seeks to gratify them as far as possible. She, too, first perceives the sad look when some disappointment has happened to him, and her words of cheer quickly drive the gloomy clouds from her child's countenance.

The boy gradually grows up into manhood. Like the young chick, which grows up under the protecting wing of the mother-hen, so the boy is first led by the hand, then watched by the careful eye, of the mother. Then comes the end of his apprenticeship. Hitherto there has, perhaps, not yet been a long separation of the mother from her child; but the maternal heart, with silent trembling, anticipates the approaching time of separation; for she is conscious of the fact that, as Schiller, in his song of the bell, so strikingly says:

"The man must fight  
Midst struggles and strife  
The battle of life, &c."

In the young man's bosom is now infused, unanticipated, as soon as he is conscious of being able to provide for himself, the irresistible desire to repair to distant climes. He is allured across the blue tops of his native mountains into distant countries, where there is awaiting him much that his eye has never seen or his heart anticipated. He knows that his future culture, perhaps his whole future life, honor, glory, and happiness may all have to be completed and acquired far from his native home. Perhaps, even he may dread the moment of separation, yet his youthful desires prevail and he resolves to communicate his purpose to his parents. Perhaps, a mother's love may venture to make some objection; for yet she can not believe that a separation must take place and she must see her child left in the hands of strangers, without her protecting care, without knowing him to be near her. But the father's judgment and his insisting on the necessity of this step, together with the impetuous desire of the youth bid the mother's anxiety be silent. Forced by necessity, she begins with earnest zeal, the work of preparing for her son's departure, anxiously watching with many sighs, many burning tears, lest something necessary to his comfort may be forgotten. The day of departure arrives, and the mother must now take her last leave of her child. Almost her whole concern seems to be for him. She recalls to the young man's mind his childhood and all the good which she has sought to plant in his heart, commands him to the protecting care and favor of God, imparts to him her best counsels and her instructions; her maternal heart neglects nothing which, in her opinion, will promote the welfare of her son. She flies to her chamber and there pours out her warmest prayers to God, entreating him to protect the treasure entrusted by him to her. Leading him by the hand, she and the father accompany him to the railroad station—she sees and hears nothing that is going on around her, her eye is fastened only on the countenance of her child, with a look expressing love and care, anxiety and pain. Yet she can restrain

her feeling and keep back the flowing tear, while her child is yet before her and the sound of his voice yet falls on her ear. But now the moment of separation has arrived, the last shaking of hands takes place—grief, irresistible, can no longer be restrained by the mother. Once more pressing her son to her heart with a kiss, she commends him to her God and stammers, "Farewell—my son—remember God and your mother!"—The son forces himself from her arms—the train quickly moves off with her treasure. "Shall I ever see him again, or not? God knows," is yet wrung from the mother's heart: yes, God knows.

Years have passed: the mother has grown old and feeble, her hairs white, her form bent, her eyes have become dim and weak. The father has long ago sunk into the cold grave. Lonely and forsaken, the mother still lives in her cottage. There comes into the village a traveler, robust, of a brawny, masculine countenance, and dressed in garments made after a foreign style. All eyes gaze on him with wonder—no one knows him—he is a stranger there. He knocks at the door of the aged mother's cottage, the stranger enters, her eye rests a moment on the visitor—with joyful heart she exclaims, "My son!"

The mother's eye is not deceived. The long interval of years can not efface the image of her child from her memory nor cause her to forget the sound of his voice: to her he is no stranger. The son, now, after a long separation, is again pressed to the faithful mother's heart and may well with the poet exclaim,

"Now, weeping, I my weary head repose  
Upon this faithful heart so kind,  
And all that I far, far abroad did lose,  
I joyful here again do find."

Probably no one has better opportunities to learn and become acquainted with the world and mankind than the young traveler on his journeys. And though he may not meet on all occasions good things, yet the evils, too, which may fall to his lot, may serve as lessons of discipline to him. If in his father's house a good foundation has been laid in the young man's heart, this will assert itself through all conditions of life. Foreign travels impress our mind with many experiences and occurrences. I will here relate such an event of my life, although it awakens gloomy and painful memories in my mind; for I saw a mother's heart broken.

In my travels through Austria, I remained for some time in a small garrison-town, which on account of its beautiful situation and surrounding scenery allured me to spend a considerable time there. Like all the people of Upper Austria, the inhabitants of this town were a cheerful and happy people, who heartily welcomed the stranger. The garrison of the town consisted of Hungarian hussars. These lively, merry, and brave troops stood in the most harmonious agreement with the inhabitants of the town; and what was more, the soldiers for want of barracks found quarters with the citizens of the place. I, too, soon formed acquaintance among them, which soon opened the way to friendship. Especially did a neighboring room-occupant, a genuine, brawny, untamed son of the "steppes" of Hungary, attract my esteem. He had enjoyed the advantages of a good education and still sought to improve his talents by further culture. His mind was of a superior order; but he possessed an ungovernable ambition, which very often caused his naturally hot Hungarian blood to become intensely agitated. Mutual sympathy soon brought us into the most intimate friendship and we spent our leisure hours in constant association together. But alas! our friendly relationship was but too soon to be fearfully severed. The commanding Major of the garrison was a passionate, cruel man, before whom his subalterns trembled. My friend frequently complained to me of the severity of his commander, and also of others I learned that my friend had often been the unoffending victim of his outbursts of passion, although he was considered the best, bravest, and finest rider of the squadron. But the free, unrestrained carriage of my friend did not please the Major. One day, in their military exercises, the Major, on account of a slight fault, gave him a severe blow with his riding-whip. My friend, beside himself with rage and shame, on account of this insult, fired a loaded pistol at the Major, shattering his arm. It was quickly rumored abroad, and the sad rumor also reached me

in a few minutes after the occurrence. My blood ran cold in my veins at this intelligence; for too well I knew, that, according to the strict rule of military laws, this offense could be atoned for only by the death of my friend. He was tried by court-martial and in a short time sentenced to be shot. A deep sadness was now spread over the whole of this formerly so cheerful town; for all loved the neat hussar and now trembled for his life. Since, therefore, his companions refused to lend their hand to murder their companion, infantry troops were ordered from a neighboring garrison, but more particularly also to prevent any mutinous outbreak. The distressed mother, who lived far away in Hungary many hundreds of miles from her son, impelled by a fearful anxiety at the mournful intelligence, hastened to her son. Time and space do not allow me to depict the distress of the unhappy mother. All attempts on her, as well as on our part to rescue her son were in vain. Even the Emperor closed his ear against the entreaties of the mother imploring from the depths of her soul for mercy. What did he, the powerful Emperor, care for the life of one soldier? He had a thousand others to supply the place of this one. Why should he be concerned about the distressed mother who is so far below him—him through whose acts the heart of his own virtuous wife has been so deeply and bitterly grieved? On the evening before the execution the distress of the mother knew no bounds; she was well nigh frantic. She was borne half dead out of the prison in which her son was confined. The next morning she was more calm, a gloomy, reflective resignation having succeeded the frantic pain, which can but increase the agony of the mother's heart. Precisely at five o'clock, the procession of infantry and cavalry, with the sentenced one in their midst, moved from the prison, with the hollow death-march of drums causing every nerve to quake. Every bell was tolled. The whole body of hussars was disarmed, as they could not be trusted. With a proud step and a gloomy look, my friend went his way. He had often faced death on the burning plains of Italy, so also here he was not to be seen trembling at the approach of death. His mother was already on the place: but when her son arrived, she disengaged herself from the arms that were supporting her, broke through the ranks of soldiers that surrounded her son, and throwing her arms around him, resolved to die with him. The gloomy pride of the young man was broken. The sight, the despair, and the love of his mother made him weep. With violence they had to be separated. Pen cannot describe the scene. All around was heard weeping and prayer.

I conclude briefly. A small detachment of infantry were set apart to execute the sentence. With staring look and much swollen eyes, the mother stood listening with breathless anxiety—then, as the firing of the guns was heard, a piercing, heartrending cry penetrated the air—the last cry of the mother—she was now with her son for ever; with the life of her son hers, too, was taken. A. S.

### Scripture Chronology.

[CONTINUED FROM PAGE 59.]

Where so many have failed, we have not the hardihood to attempt in this article even to sketch the outlines of a complete chronological system. Our object is rather to exhibit the present state of the question, and to give you some idea of the materials, by the right arrangement of which order may yet be brought out of confusion, and a fresh storehouse of evidences for the credibility of the Scriptures opened up. It may be well, however, to show in as succinct a manner as possible the means we have of determining the leading epochs of Sacred History. For practical purposes chronology may be said to commence from the epoch of the Deluge, which swept away the old world, Noah and his family being alone saved to re-people the earth. The next leading epoch is the dispersion, which followed the confounding of tongues on the plains of Shinar. The date of this event is supposed to have been synchronous with the birth of Peleg. "Unto Eber were born two sons, the name of the one was Peleg (i.e., division); for in his day

was the earth divided." According to the Hebrew text, Peleg was born 101 years after the flood; according to the Samaritan, 401, according to the Septuagint 531—the difference between the two latter arising from the insertion of Caanan in the Septuagint version between Arphaxad and Salah, while neither the Hebrew nor the Samaritan recognize any such personage. For reasons already given, the Samaritan computation seems entitled to more credence than the Hebrew and it certainly accords better with our notions of the probable, to suppose that the confounding of the tongues and the dispersion of the nations, took place 50 years after rather than 250 years before the death of Noah.

The next convenient epoch is that of the call of Abram, when, at the age of seventy-five years, he departed out of Haran, and came into the land of Canaan, and thence journeyed into Egypt, after a short sojourn in which country he again returned and dwelt in the land of Canaan. Of the period between the dispersion and the call of Abram, the following is the computation according to the Hebrew text—age of Peleg at the birth of Reu, 30; of Reu at the birth of Serug, 32; of Serug at the birth of Nahor, 30; of Nahor at the birth of Terah, 29; Terah at the birth of Abram, 70; of Abram when he went out of Haran, 75; total, 266 years. The corresponding numbers in the Samaritan text, are 130, 132, 130, 79, 70, 75—total 616 years. In the Septuagint, there is a still further prolongation, making a total of 816 years.

Here again we are inclined to believe that the Samaritan reading is the true one, and that the numbers have been shortened in the Hebrew text, and prolonged in the Septuagint, to suit particular purposes. Can it be believed that during the life-time of Shem, who had been an eye-witness of God's terrible judgments in sweeping away the old world with a flood, the whole of mankind, including his own descendants as well as those of his brothers, should have lapsed into idolatry. Even Abraham's ancestry had become idolaters, as we read in Joshua 24: 2, "Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood (i. e., the river Euphrates) in the old time, even Terah, the father of Abraham and the father of Nahor and they served other gods." At the same period, we knew from other sources that the Egyptians were also worshippers of strange gods, and the people of Sodom and Gomorrah had sunk in a state of wickedness, which in no age of the world has been paralleled. Could the world have so degenerated, while the three sons of Noah, who had been saved in the ark, were yet alive? Moreover, according to the reckoning of the Hebrew text and our English Bibles, Shem was not only alive at the time of the call of Abraham, but he actually lived for thirty-five years after Abraham's death—may, he was still alive when Jacob, the grandson of Abraham was fifty years of age. Further, it would appear that Shem lived still within 26 years of the time when Isaac, his tenth lineal descendant "was old and his eyes were dim, that he could not see"—and that Abraham was forty-eight years of age, before the first death occurred among his lineal progenitors for ten generations backwards. Peleg, according to the Hebrew reckoning, died when Abraham was 48 years of age; Nahor died when Abraham was 49; Noah when he was 58; Salah and Reu outlived Abraham by 3 years, and Shem by 58 years.

Such results as these might of themselves have warranted a strong suspicion that the figures in the Hebrew text had been tampered with, and when we find that the figures in the Samaritan text create no such difficulty the suspicion becomes almost a certainty. Turning now to the Egyptian monuments, we have a chronology, which in the present state of investigation, may be made to harmonize with the Samaritan chronology, while any attempt to harmonize it with the Hebrew raises difficulties which cannot be solved.

Egypt, we may suppose, was colonized by a party from the plain of Shinar, immediately after the dispersion from the tower of Babel, about four hundred years after the flood. Their leaders were the immediate descendants of Ham. They appear to have carried with them from Chaldea the worship of the sun, which they established at the first city they built, termed On in Scripture, and in the Septuagint, Heliopolis, "the city of the sun." They worshipped the sun under a human personation *Ahom*, or *Adam*, the father of mankind. The name of their gods from hieroglyphic inscriptions, has

been deciphered as *No*, who was worshiped as the god of the waters and having special care over the overflow of the Nile. The connection of this name with Noah is obvious. Another of their gods was *Amun* or *Iam*, one of their most ancient cities bearing the name *Per-Amun*, city of *Iam*. A fourth, and most renowned of all their gods, was *Osiris*, as the name is written in Greek, or *Izau*, as it is found in the Egyptian, identical with the *Mizraim* of Scripture, who is represented as the father of the Egyptians, giving his name both to the country and the people. A fifth god of the ancient Egyptians, whose worship obtained great prevalence, was *Pthah*, supposed to be identical with *Phut*, the brother of *Mizraim*. A sixth was *Thoth* or *Tat* worshiped as the inventor of letters; his name is not found in the Bible. A seventh was *Sob* or *Sobek*, supposed to be the same as *Scha* or *Sebek* the son of *Cush*. The religion of the ancient Egyptians appears in fact to have chiefly consisted in the deification of their most renowned ancestors, and the names of their principal gods which we have just given are strikingly corroborative of the Scriptural account of the founders of the nation.

The first who exercised kingly power in Egypt appears to have been *Menes*, the founder of the city of *Memphis*. Lists of his successors were compiled by *Manetho*, an Egyptian priest who flourished during the third century before the Christian era, his sources of information being the same inscriptions on the monuments, which in our own days are being deciphered with so much success by European scholars. Investigation has shown that in many respects *Manetho's* lists are incorrect: nevertheless they have been of considerable value as a key for assisting modern scholars to unlock the treasure house of Egypt's ancient remains. *Osborn*, the learned author of "The Monumental History of Egypt," by a careful comparison of the inscriptions on the monuments with *Manetho's* lists, has come to the conclusion that the king who reigned in Egypt, at the period of Abraham's visit to that country, according to the Samaritan chronology, was *Pharaoh Aethoos*. *Josephus* states that Abraham found the Egyptians disputing about their sacred rites, and that he succeeded in pacifying these strifes, and moreover taught the Egyptians arithmetic and astronomy, of which they were ignorant before. *Osborn* states that these particulars exactly harmonize with the circumstances of the reign of *Pharaoh Aethoos*. It appears from the monumental inscriptions, that a feud had risen about which city should have the honor of being the depository of the bones of *Osiris* *Mizraim* the father of the nation, that on account of this dispute there had been war and bloodshed for years, and that finally in the reign of *Aethoos*, peace was established by certain measures of compromise which *Osborn* details. Abraham, he thinks, was the peace-maker, according to the testimony of *Josephus*. He also finds a synchronism between Abraham and *Aethoos*, in a confirmation of the statement of *Josephus* that the patriarch taught the Egyptians arithmetic and astronomy. *Osborn* says—"Of *Aethoos* and his times and of those of all his predecessors, there exists no single record of king or people having a date, whereas tablets and papyrus inscribed with dates of the year of the reign of *Amnemes* the son and immediate successor of *Aethoos* are not uncommon. The same practice continued with all the successors of *Amnemes* to the end of the monarchy. The names of the Egyptian months likewise first occur upon the monuments of *Amnemes*. We state this fact deliberately and upon very ample evidence." He goes to say that the calendar which Abraham taught the Egyptians, was that which he brought from Chaldea—12 months of 30 days each, which falls short of a solar year by 5 days. This was compensated for by the Chaldeans and Jews by adding a thirteenth month every six years, but the Egyptians added the five days at the end of every year, as first appears on the monument of the second of *Amnemes*. Adding then these considerations taken from Egyptian history and chronology to the inherent probabilities of the case, we think we are warranted in preferring the Samaritan to the Hebrew computation, and fixing the call of Abraham in the year 1017 from the Deluge, or 616 from the call of Abraham.

The next leading epoch is the exodus of the children of Israel from Egypt. From the call of Abraham till the period when Jacob and his family went down into Egypt was 215 years; for Isaac was born when Abraham was a hundred years of age, 25 years after his call; Jacob was born when Isaac was 60 years old, and was himself 130

years of age when he stood before Pharaoh. In Galatians 3: 17, the Apostle says that from the covenant to the giving of the law was 430 years, which appears to signify that that was the length of time between the promise made to Abraham and the giving of the law on Mount Sinai. "On the other hand, in the prophecy to Abraham what should befall his descendants, it is said—"Know of surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict thee four hundred years"—which seems to imply that the actual bondage of the children of Israel was to extend during that period of time. Yet it is added—"But in the fourth generation, they shall come hither again"—and it is contended that four generations would cover a less period than four hundred years. In Exodus, 12: 40, it is said—"Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years."

[TO BE CONTINUED.]

### One Step More.

What though I before me it is dark,  
Too dark for one to see;  
I ask but light for one step more,  
'Tis quite enough for me.

Each little humble step I take  
The gloom clears from the next,  
So, though 'tis very dark beyond,  
I never am perplexed.

And if sometimes the mist hangs close,  
So close I fear to stray,  
Patient I wait a little while,  
And soon it clears away.

I would not see my further path,  
For mercy veils it so;  
My present steps might harder be,  
Did I the future know.

It may be that my path is rough,  
Thorny, and hard, and steep,  
And knowing this my strength might fail  
Through fear and terror deep.

It may be that it winds along,  
A smooth and flowery way;  
But knowing this, I might despise  
The journey of to-day.

Perhaps my path is very short,  
My journey nearly done,  
And I might tremble at the thought  
Of ending it so soon.

Or, if I saw a weary length  
Of road that I must wend,  
Fainting, I'd think my feeble powers  
Will fail me ere the end.

And so I do not wish to see  
My journey or its length,  
Assured that, through my Father's love,  
Each step will bring its strength.

Thus step by step I onward go,  
Not looking far before,  
Trusting that I shall always have  
Light for just one step more.

Selected by M. E. R.

READ a chapter in your Bible every morning, and when care and trouble arise, you will have a store from which consolation will be whispered into your heart, your pleasures, too, will be more sweet, because you can thank the Giver of all good for them.

Let God be your end, Christ your way, and the Holy Spirit your guide.

For the Herald of Truth.

### Our Treasures.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

The first exhortation in the passage above is, not to lay up treasures upon earth, where they are equally liable to be corrupted or stolen. Questions have arisen among men as to where they could obtain the best interest and the best security for their money. Some have chosen trade and commerce; others invest in stocks, in houses and lands, and some entrust their money to the care of banks. But alas! business is liable to fail, and the merchant become a bankrupt, bankers may become insolvent and deceive their creditors, houses may be burned, lands may be lost, the most precious and highly-prized treasures we possess may be stolen or taken from us; the earth itself shall be burned with all that it contains. Alas! then, for those who have put their trust in riches and made the perishable things of this world their God and have served the creature more than the Creator. Whither then shall the soul fly for refuge? Whither then shall we go for safety? Where shall we find that which is secure, stable, and imperishable? That which will never fail, never deceive, never elude our grasp? To God, the Almighty Father and Creator of all things. Our trust in him is never misplaced—will never fail. In him and with him shall the soul find a secure resting place. The treasures we there deposit and lay up will be safely kept against the day of our coming and they will be such treasures as moth and rust cannot corrupt, neither can thieves break through them and steal. They will be entirely secured from all danger or accidents.

How happy it is for us, especially when we come to die, to be able to say, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed to him." There is another consideration which makes the deposit of our treasures to be of vast importance, namely, this: "Where your treasure is there will your heart be also." When our hearts are devoted to the enjoyments of worldly pleasures, the accumulation of wealth, or the acquisition of honor and applause, where then can our treasures be? Most assuredly not in heaven, if the words of our Lord are true.

C. BERNDRAGER.

### The True Riches.

How to get rich! This is the great question. In its solution, thousands rack their brains, ruin their health, risk their lives, and lose their souls. Men usually seek for visible wealth. They want something appreciable by the senses—something visible and tangible. Hence they regard houses, lands, stocks, bonds, notes, silver, gold, jewels, as wealth. These they can see and handle, and if necessity require, they can convert them into food and clothing, by way of exchange. But being material, this wealth is liable to all the contingencies of material substances. It may diminish in value by the fluctuations of the market, or be lost through carelessness, or stolen through roguery, or suffer total destruction by fire or flood.

Can we not, in thinking of wealth, raise our thoughts above such merely material good? Can we not find in the vast world of thought riches far beyond what our bodily senses may appreciate—riches not liable to such contingencies? This is certainly desirable, for our spiritual nature needs something more than bare material agencies to satisfy its wants. How absurd to suppose that gold and silver can satisfy the soul! And when we reflect on the goodness of God in providing for all the wants of our nature, it must surely be that the true idea of wealth reaches far beyond anything that the eye can see or the hand can hold. There is a wide difference between the wealth ordinarily sought and that to which we refer. Material wealth is perceptible to the senses, but in time passes away from the senses—that is, it is destructible. Spiritual wealth is imperceptible to the senses, but is permanent—it is indestructible. What is ordinarily called wealth has reference only to the good of this life. True riches have reference to the soul and to eternal possessions. The former may be

appreciated by the most groveling and sensual minds; the latter, being spiritual, can only be appreciated by the spiritual man.

In the inventory of effects which make up the true riches, we would give faith a prominent position. This is truly spiritual wealth, for it has reference to the unseen. How rich, then, were some of the saints of old! Abraham, though rich in flocks and herds, was richer still in faith. Job, though by reason of his riches he was "the greatest of all the men of the East," was greater and richer in faith than any thing else. In his deepest sorrows, when stripped of his earthly possessions, heaved of his children, derided by his wife, his faith rises superior to his surroundings and finds utterance in one of the most sublime declarations of the Bible: "Though he slay me, yet will I trust in him." In the eleventh chapter of Paul's letter to the Hebrews, we have a list of some of the richest men the world ever saw. The earth has many such to-day, some of them poor as to worldly wealth—toiling, struggling, suffering—yet triumphing, because they are "rich in faith and heirs of the kingdom."

Closely allied to faith, we find good works coming into view as another element of the true riches. It is to be feared that the Protestant and scriptural doctrine, that salvation is by faith and not by works, is abused by some. Since they are not to be saved by good works, some neglect them who would perform them if their salvation depended on them. But we are surely not released from our obligation to perform good works simply because our salvation does not depend on them. The Bible is very earnest in its exhortations to good works. "To do good, and to communicate, forget not." "Be careful to maintain good works." "Be rich in good works." What a source of wealth do we find in friendship! Who has not had occasion to say, in some dark hour of his history, "Thank God for friends"? Come also to your own family circle—parents, brothers, sisters, husband, wife, children. Do you envy the miser his gold when you look on these? And there is that blessed Friend "above all others," Jesus. To have his love, his forgiveness, his grace, is to be rich indeed. With him for a friend, no man can be truly poor.

We have not space for further enumeration of the elements of spiritual wealth. If we have started any on a new train of thought, by which they may be made really richer and happier, our purpose is accomplished. We may safely leave to such the more complete development of the idea suggested.—*The Methodist.*

### What Shall I Do?

God takes no one into his service who is not willing to work. To every one to whom he gives the spirit of adoption, he says, "Go, work in my vineyard." This world is to be redeemed to Christ. Sinners are to be saved, and men and women are the instruments which are to be used, to win them from the ranks of Satan; to pluck them as brands from the fire, and get them to enlist under the blood-stained banner of the cross.

Brother, sister, you come now to the Lord, and say, "Lord, and what shall I do? Are you really desirous to know what he would have you do? and is there no shrinking in your heart from doing anything, or going any where? Are you all given up to God, and continually presenting body, soul, spirit, time, talent, reputation—all, a living sacrifice, on the altar, and saying, 'Lord, all is thine, and shall henceforth be used only for thy glory?' If you do, be sure Jesus will let you clearly understand what he will have you do."

The Lord help us to open our hearts to the light, and then walk in it. Probation, with us, will soon end. Eternity is near. The Judge is at the door. Death is on our track.

"A point of time, a moment's space,  
Removes us to that heavenly place,  
Or shuts us up in hell!"

What shall I do? Follow the example of the Master. The language of his heart was, "Not my will, but thine, be done." "I must finish the work thou gavest me to do." God has a work for you to do—a place for you to fill. Are you in that place, doing that

work? or are you living at your ease, in pleasure? If you are, then you are dead while you live. You have a name to live, but Christ does not dwell in you; he cannot, for you are not following him. But perhaps the Holy Spirit lingers near, and he prompts the inquiry, what shall I do? And now let him teach you—let him lead you; but be sure, if you listen to his teachings, and walk in the way he marks out, your path will not be a flowery one, but it will be the way of the cross, and will lead you safely to glory.

Be in earnest to find your work, and then to do it. Let all your cherished plans go. Hold nothing as your own. You are but the steward of the Lord, and must to him give an account of your stewardship. You give of your abundance for charitable purposes; but do you give yourself, to be used all up for the Lord, and in just the way he shows you? Don't be of the number who are deceiving themselves and being deceived—by word giving themselves to the Lord, and yet "holding back part of the price."

The Lord help the people to consecrate themselves wholly to his service, close their eyes and ears to things earthly, and let the Holy Spirit lead them!—*Earnest Christian.*

### The Starless Crown.

"They that turn many to righteousness shall shine as the stars for ever and ever."  
Daniel 12: 3.

Wearied and worn with earthly cares, I yielded to repose,  
And soon before my raptured sight a glorious vision rose:  
I thought, whilst slumbering on my couch in midnight's solemn gloom,  
I heard an angel's silvery voice, and radiance filled my room.  
A gentle touch awakened me, a gentle whisper said:  
"Arise, O sleeper! follow me;" and through the air we fled;  
We left the earth so far away that like a speck it seemed,  
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went: my soul was wrapped in silent ecstasy.  
I wondered what the end would be, what next should meet mine eye.  
I knew not how we journeyed through the pathless fields of light;  
When suddenly a change was wrought, and I was clothed in white;  
We stood before a city's walls, most glorious to behold;  
We passed through gates of glistening pearl; o'er streets of purest gold.  
It needed not the sun by day, nor silver moon by night;  
The glory of the Lord was there, the Lamb Himself its light.

Bright angels paced the shining streets, sweet music filled the air,  
And white-robed saints, with glittering crowns, from every clime were there,  
And some that I had loved on earth stood with them round the throne;  
"All worthy is the Lamb!" they sang, "the glory His alone."  
But fierer far than all beside, I saw my Savior's face,  
And as I gazed He smiled on me with wondrous love and grace.  
Lowly I bowed before His throne, o'erjoyed that I at last  
Had gained the object of my hopes; that earth at length was past.

And then in solemn tones, He said, "where is the diadem  
That ought to sparkle on thy brow, adorned with many a gem?  
I know thou hast believed on me, and life, through me, is thine,  
But where are all those radiant stars that in thy crown should shine?  
Yonder thou seest a glorious throng, and stars on every brow;  
For every soul they led to me they wear a jewel none;  
And such thy bright reward had been, if such had been thy deed—  
If thou hadst sought some wandering feet in paths of peace to lead."

I did not mean that thou shouldst tread the way of life alone;  
But that the clear and shining light which round thy footsteps shone  
Should guide some other weary feet to my sweet home of rest,  
And thus, in blessing those around, thou hast thyself been blest."

The vision faded from my sight, the voice no longer spake;  
A spell seemed brooding o'er my soul, which long I feared to break.  
And when at last I gazed around, in morning's glimmering light,  
My spirit fell, o'erwhelmed beneath that vision's awful might.

I rose and wept with clannish joy that yet I dwelt below—  
That yet another hour was mine, my faith by works to show—  
That yet some sinner I might tell of Jesus' dying love,  
And help to lend some weary soul to seek a home above.  
And now while on the earth I stay, my motto this shall be:  
"To live no longer to myself, but Him who died for me!"  
And graven on my inmost soul, this word of truth divine,  
"They that turn many to the Lord, bright as the stars shall shine."



## Herald of Truth.

ELKHART, Ind., June, 1868.

## Book Notices.

We have just issued a new edition of *Pride and Humility* in the English language and can now supply all orders again for the same promptly. Those who have not yet read this article, should send for one. Price by mail, per single copy, 10cts, or 75cts per doz.

*Geistige Gesichte.* This is the title of a neat little Hymn Book, of 54 pages, in the German language, bound in pamphlet form, published by JOHN C. HUNSICKER, of Berlin, Waterloo Co., Ontario, Canada. The hymns are mostly original, written by the publisher and his father, together with some others written by other authors. Those who desire to do so, can obtain them by addressing the publisher as above, or at the office of the *Herald of Truth*. Price, per single copy, 10cts.

## Encouraging.

We receive many encouraging letters. Among others we have the following, from an aged widow, from Mercer county, Ohio.

"Dear Brother in the Lord, I did not get the paper since February. I was not able to get it. But I have now earned enough to get the German paper. I would like to have the English also, but I am not able now. I am a poor widow and if I am permitted to live till spring, I will be 74 years old; and I am living away from where there are any brethren. When I want to go to meeting, I must go a distance of 35 miles. So you may know I do not get to meeting very often, but when I have the paper, I can sit down and read and pass the time so pleasantly."

Thus, we sometimes see how the silent messenger goes forth bringing words of love and good cheer to many a lonely heart. May it thus ever be a messenger of good to all who read its pages. And who has the heart to say, that the privilege of reading the paper shall ever be denied to any precious soul who can thus comfort, and console, and encourage itself therewith.

## Conference in Ohio

The annual Conference of Ohio was held, according to previous appointment, at Nold's Meeting-house, in Columbiana County, on Friday, May 15th, 1868, where upwards of thirty bishops, ministers, and deacons, from Ohio, Indiana, Pennsylvania, and Canada, were present.

The following are the principal points that were brought up and considered by this Conference:—

1. All ministers should exercise care that, both in their walk and in the management of the affairs of the church, they be governed by the word of God.

2. The doctrine of a non-resistant Christianity shall in all cases be carefully maintained and observed, not only in regard to the taking of the sword, going to law, &c., but in our whole walk and conversation.

3. In the receiving of candidates for baptism, ministers should exercise care that they do it not too hastily. That they do not baptize them before they have become proper subjects for baptism. They must first bring forth fruits meet for repentance. They must truly repent of their sins, must experience a change of heart as also of the outward life.

4. In the election of ministers, the attention of the church or congregation shall be called to the fact, and the church shall see that they find men who are discerning, well grounded in the faith, and who are distinguished for pious and virtuous lives. Such men shall then in the fear of the Lord be nominated as candidates, who shall be well examined as to whether they are well grounded both in faith and doctrine, after which the required number shall be chosen by lot.

5. If a brother or sister shall marry out of the church, it shall be considered not only as a transgression against the rules of the Church, but also as a transgression against the word of God. This they shall acknowledge and confess before they can again be received into the Church.

6. In regard as to whether a brother or sister, in case of adultery, may be divorced, it was unanimously agreed that the gospel gives us no license to take a writing of divorce. Neither have we any right, in such a case, to marry again.

7. We must be a people separated from the world. We must take no part in elections. Secret societies we must avoid. Neither should brethren devote themselves to the purchasing and selling of Patent Rights.

8. Evening meeting, as a custom, should be avoided. When ministers are traveling, and where there are aged and infirm persons, it may be allowed.

9. The rule given, Matt. 18: 15—18, should be observed in all cases when difficulties between brethren or sisters arise.

10. Every minister should seek to be faithful in the performance of the duties of the office devolving upon him. He should attend to the duties of his own office and not meddle with those of another.

11. Every minister shall endeavor earnestly to maintain and continue to carry out the ordinances of the church as they have been maintained and observed until the present time, and not institute any new customs.

12. We acknowledge that the eighteen articles adopted at Dortrecht, in 1632, are founded upon the word of God, and that we will seek to retain and maintain the same as our confession of faith and church rule.

13. The next conference will be held in Martin's Meeting-house, in Wayne Co., Ohio, on the third Friday in May, 1869.

## Our Confession of Faith.

This work has been reprinted at the office of the *Herald of Truth*, for the brethren in Canada, and is now ready for delivery. We make this announcement for several reasons. First, we feel that it is highly important that every member of our church should be

well acquainted with our Confession of Faith, so that they may at all times be prepared to give to every man a scriptural reason of the hope that is within him with meekness and fear. And in order to do this, it becomes necessary to read and to study the same. For it is impossible to know anything about the things which we have never learned. In order, therefore, to become acquainted with the principles which our church maintains and teaches, it is necessary to have these books, that we may read them and compare them with the word of God, and thus edify ourselves in the faith and the fear of the Lord.

Again, at the recent annual Conference in Ohio, this same Confession of faith, adopted by the church at Dortrecht, in 1632, was again confirmed as a true exposition of our faith according to the word of God, which should still be maintained and followed by all those who love the Lord Jesus Christ. And this is another reason why every family should, at least, have a copy of this work, and become acquainted with its teachings.

Those who wish to get these books can obtain them, at this office, sent by mail, postage prepaid, for 50 cts. Those who reside in Canada will obtain them from the brethren there.

## Controversy.

The apostle Paul writes to Timothy, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Controversy and the disputes of men are not always profitable, and in the majority of cases are positively injurious. This daily experience teach very plainly. They excite the mind and the passions of men, and lead them to say and do things which are not profitable to godliness and holiness.

A simple expression of ideas, if done in humility and with meekness, in the fear of the Lord, though they may differ from the opinions and views of other men, is not to be despised, and may be productive of good, yea, of much good.

We have made these remarks, because something of the nature of a controversy has been admitted into the columns of the *Herald*. Considering the circumstances and character of the articles, we felt that there might be no harm in publishing them, but we have since learned that many of our readers did not consider it profitable. Now, without any attempt to justify ourselves in the course taken, we would merely say that we hope all our readers will be satisfied without any further apology, when they read the conclusions of Conference held on the 15th of May last, in Ohio, where this very subject, discussed in the paper, was taken into consideration, and decided as there stated, and with which view the editor of the *Herald* also coincides.

It might be further said that we hope, while the brethren will be earnest and zealous in writing articles for the *Herald*, they will at all times seek to avoid doubtful disputations, and always to take grounds that can be clearly and beyond doubt substantiated and

maintained by the word of God. There is a field large enough for every earnest and sincere seeker after the truth, without venturing upon the unknown, the uncertain, and the doubtful. We have all we need for a sound doctrine, an unwavering faith, and a pure, holy, and virtuous life. Let us make use of that, and thus work out our salvation with fear and trembling.

We hold that the Bible, consisting of the Old and the New Testament, is our only rule of faith and practice. We hold further that the Confession of faith, adopted by the Conference held at Dortrecht, in 1632, is a short compendium of the true Christian faith as we receive and understand from the word of God. In other words, we hold this confession of faith as in accordance with the Gospel of Jesus Christ. This, then, will be our standard in the various duties devolving upon us as publisher and editor of a religious paper. And if, perchance, dear reader, you should find something therein that does not harmonize with these, then we are always thankful, if some one will tell us of our faults. If, on the other hand, you should find something, that accords with these two books and discords with your thoughts, views, or ideas, examine closely and see, whether, measured by this standard, we are not right, and if you find it so, then "go thou, and adopt the same, and seek to keep it."

We would yet, in conclusion, say this, we do not propose, hereafter, if it be possible, to lend the columns of the paper to controversy. What we advocate and maintain, if we are convinced that it is unscriptural, we will recall and throw aside, and, on this point, we are always willing to take reproach, confess our faults, and try to do better. If, however, it cannot be shown that we are in the wrong, if it cannot be shown that we are unscriptural, then our words must abide and wise is he who gives heed thereto.

For the Herald of Truth.

## The Non-resistant and the Ballot-box.

"My kingdom is not of this world." John 18: 36. Jesus is a king—yea, "the King of kings and Lord of lords." To be a king, one must possess a kingdom and reign over it, otherwise he could not be a king. But the kingdom of Jesus is not of this world. "My kingdom," he says, "is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." A kingdom consists of persons who are under the authority of the king, serving and obeying him, and seeking faithfully to perform his commands. They are, consequently, called his servants, and can not be idle or careless in respect to the king's affairs or commands, but must strive and fight faithfully to sustain the kingdom and advance the interests of his king. But since the kingdom of Christ is not of this world, it must be a spiritual, divine, and heavenly kingdom, and his subjects must also be spiritual and godly-minded persons, who are led and governed by the Spirit of God. Therefore, they can not and do not desire to fight with carnal weapons, or they would have taken up such weapons to fight for Jesus, that he might not be delivered to the Jews. Therefore, Paul says, "We do not war after the flesh; for the weapons of our warfare are not carnal."

The subjects of a king are also called "his citizens." Luke 19: 14. Thus also those who belong to the kingdom of Christ are spirit-



eat, and shall marry another, committeth adultery." I cannot see from this passage that we have the liberty, of being divorced, much less to marry another. But to take it in its most comprehensive sense, were we divorced for said cause, and did marry again, we would not be committing adultery. But are we allowed to take it in this sense? Should any take this liberty? I again ask. Will the general tenor of the Scriptures support you in carrying this into effect? If not, abandon the idea. Still remains the question, Do we not sin at all? Who will take the liberty to say we do not? Would this not be going beyond the limits of the divine law? Let us reason the case a little. Is it not plain and evident to all Bible readers, that God desires the recovery of the soul that violates the marriage contract, as well as all others? What did Christ say to the woman taken in the very act. "Go, and sin no more." Did you ever think of it? Was she a married woman? I think I would be safe in saying she was. And why? Because her accusers quoted the law, in saying, "Such should be stoned to death." The characters that Moses commanded to be stoned to death, were married persons, and all that had any unchaste connection with such. Now, you notice that Christ did not reckon this act unpardonable, or sinful above all other acts, in saying, "He that is without sin, should cast the first stone at her." Nor did he say this with the purpose of enforcing the law. But he knew what would be the result; and what was it? Their guilty consciences would not allow them to cast one stone. But they all went out and left Christ and the woman alone. What did he then say to her? "Did none condemn thee?" She said, "None, Lord." "Neither do I condemn thee, but go, and sin no more." Christ came not to condemn, and, as this case came directly under his notice, he did not pronounce the penalty of the law against her, which would have been instant death; but tried to inculcate into the minds of the Jews the principles of his new dispensation. We do not in this case find that he spoke to the Jews or any one else of a divorce. Nor, as before said, can we read that he ever required, commanded, or allowed it. The prophet (Mal. 2:16) says, "For the Lord God of Israel saith that he hateth putting away," &c. I would also say to those who wish to acquaint themselves with the subject in question, that they would do well to read the 3rd chapter of Jeremiah, where you observe that God, through the prophet, quotes the numerous sins with which Israel and Judah polluted themselves. In the 14th verse he represents himself as being married to them, and in every case, even the most vile cases of adultery, says, "Turn thou unto me." "Return, thou backsliding Israel." The subject under consideration does not reach, or concern, every one individually, yet it concerns all as a body. We should not only acquaint ourselves with this, but all other subjects contained in the word of God, and, in forming an opinion, we should not attribute any worth to the opinion itself: opinion alone is worthless. Why have an opinion, then? Because it is necessary to have opinions, and to adhere to them, provided we find them in strict accordance with the word of God; and then, not because it is an opinion, but because it is the word. In conclusion, I will yet say that, in case the above violations have been committed by both parties, there is a work to do, a reconciliation is to be effected between them and their God. It is essentially necessary under the divine laws of God, that man should act, otherwise we would come under the condemnation of the law. The apostle (James 2:20) says, "Faith without works is dead." Where sin is committed, we must work to rectify, or rather to have it rectified. So far as our capacity or ability will admit, it is essentially necessary to make restitution. But where this is impossible, and only till then, are we pardonable. If it be impossible with man, it is possible with God? and he will forgive. If we have wronged any one; or have failed to pay our debts; or have violated the marriage vow; it is required of us, to make every effort within our power, to make a full restitution. It is not for us to suppose that God will do all. This is in direct opposition to his divine law.

Elkhart, Indiana.

R. KEAGY.

Many of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear.

### In Memory of Little Joseph, Who died March 13, 1854.

Once we had a fragrant blossom,  
Full of sweetness, full of love,  
And the angels came and plucked it  
For the beautiful realms above.

Little Joseph was our darling,  
Pride of all the hearts at home;  
But the breezes, floating lightly,  
Came and whispered, "Joseph, come."

Tearfully we lowly laid him  
Beneath the grass that grew so green,  
And the form of gentle Joseph  
In our home no more was seen.

Years have passed, but still we miss him;  
And our hearts ne'er throbb with glee  
When we think of little Joseph,  
Who on earth no more we'll see.

O sweet Joseph, when we meet thee  
In the joyous realms above,  
Gladly will we haste to greet thee  
Filling all our hearts with love.

Little Joseph was our darling,  
Pride of all the hearts at home;  
But the breezes, floating lightly,  
Came and whispered, "Joseph, come."

### The Jews and Judea.

Moses, the appointed deliverer and venerable lawgiver of the Israelites, and many also of the prophets who succeeded him, foretold the future condition of the Jews. With a wonderful exactness they predicted their calamities and dispersion on account of their wickedness; and their preservation and ultimate recovery through sovereign mercy and divine goodness. Moses, foreseeing their apostasy and iniquities, wrote, by the directions of the Holy Spirit, the following among many other similar passages. "If ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I will make your cities waste, and bring your sanctuaries into desolation, and I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate. And thou shalt become an astonishment, a proverb, and a by-word, among all the nations whither the Lord shall lead thee." Lev. 29:14, 15, 31, 33. Deut. 28:37. The prophet Jeremiah predicted: "I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth; to be a curse, and an astonishment, and a hissing, and a reproach among all the nations whither I have driven them; because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them." Jer. 29:18, 16. The prophet Hosea also declared: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Hosea 3:4. The prophets were also directed to write—"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God." Lev. 26:44. "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3:5.

All these predictions are delivered with the confidence of truth, and the perspicuity of history. They represent the manner, the extent, the nature and the continuance of their dispersion; their persecutions, their sufferings, their blindness, their hardened impen-

tence, and their grievous oppression; the universal mockery, the unlimited diffusion; and the unextinguishable existence of that extraordinary people. Strong were the ties which bound the Jews to Canaan. It was not only a glorious land, but the land of their fathers, and the peculiar gift of Heaven, where only, many of their religious customs could be observed. As nothing could separate them from their temple till it was blazing around them, and multitudes perished in its flames, so nothing could tear them from their country but the overwhelming power of the Roman armies. They were rooted up as a nation and banished from their own land: and by an imperial edict it was death for a Jew to set his foot in Jerusalem, though every Gentile trod upon its ruins.

But the extent of their dispersion is still more remarkable than the manner of its accomplishment. They have traversed the wide world; and there is not a kingdom upon the face of the earth in which they are not to be found. They are numerous in Poland, in Turkey, in Germany, and in Holland; in Russia, France, Spain, Italy, Britain, and America. In Persia, China, and India, on the east and the west of the river Ganges, they are found more thinly scattered. They have trodden the snows of Siberia, and the sands of the burning desert; and the European traveler hears of their existence, in regions which he cannot reach, even in the very interior of Africa. From one end of the earth unto the other, the Jews and the Jews only have been dispersed among all nations.

As Christians we are looking forward to times more glorious than the present; when, as Hosea predicted, ch. 3:5—"The children of Israel shall return and seek the Lord their God, and David (the Messiah) their king;" when they shall be brought into the church of Christ with the fullness of the Gentiles. That throughout all the changes which have happened in the kingdoms of the earth, from the days of Moses to the present time, a period of more than three thousand years, nothing should have transpired to prevent the accomplishment of these prophecies; but, on the contrary, that the state of the Jewish, and Christian, and heathen nations at this day should be such as renders them easily capable, even of a literal completion, in every particular, if the will of God be so, is a miracle, a standing miracle to us; and which hath nothing parallel to it in the phenomena of nature! The Jews were once the peculiar people of God; and Paul saith, "Hath God cast away his people? God forbid!" Rom. 11:1. We see that after so many ages they are still preserved, by a miracle of Providence, a distinct people; and why is such a continual miracle exhibited, but for the greater illustration of divine truth and grace, and the accomplishment of the divine promises, which are yet to be fulfilled, to the glory of the King Messiah, on whom Abraham and their fathers believed, and of whom the prophets spake.

Judea, the country of the Jews, of which Jerusalem was the capital, was so exceedingly fertile, that it was ranked by the Greeks and Romans amongst the finest of their provinces. Celebrated ancient authors bear the most decided testimony to the great number of towns and villages with which it was overspread; to the eminence of several of its cities, the excellency of its climate, and the fertility of its soil; in which it outvalued Italy as to the abundance and excellency of its fruits. Cultivation was carried to so high a degree that the Greeks, who possessed a rich and beautiful country of their own proverbially called Syria, including the land of Moab, Ammon, and Philistia, as well as Judea, a garden. Moses foretold the miserable condition of the country in the most affecting terms. "I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield her fruits. And I will bring the land into desolation; and your enemies who dwell therein shall be astonished at it." Lev. 26:19, 20, 32. Isaiah, in similar language, said, "Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. The land shall be utterly emptied, and utterly spoiled: for the Lord, hath spoken this word. The earth also is defiled under the inhabitants thereof; because they transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; there-

fore the inhabitants of the earth are burned, and few men are left," Isa. 1:7, 24:3, 5, 6. Jeremiah also; "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart," Jer. 12:7, 11. "And the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I am the Lord," Ezek. 12:20.

The vision of the inspired prophets was as clear as the eyesight of any who now read the history of Judea, or look upon the face of the land; while the many vestiges of ancient cultivation; ruins abounding everywhere; the remains of Roman buildings and highways, and the natural richness of the soil, in many places yet unaltered, agree with the universal voice of history, in attesting the wretchedly altered state of the country. After a long and uninterrupted possession of Judea by the Israelites, the Chaldeans, Syrians, Egyptians, and Romans, were the strangers, who, in succession, brought destruction upon destruction, and prepared the way for more savage desolators. Early in the seventh century, the Arabian tribes, under the banners of Mohammed, seized, or rather laid it waste. Since that period, it has been torn by the civil wars of the Fatimites and the Omniads; wrested from the caliphs by their rebellious governors; taken from them by the Turcoman soldiery; invaded by the European crusaders; retaken by the Mamelukes of Egypt, and ravaged by Tamerlane and his Tartars, till at length it has fallen into the hands of the Ottoman Turks.

The cities have been laid waste. By the concurring testimony of all travelers, Judea may now, with propriety, be called a field of ruins. Heaps of ruins and rubbish are all that remain of Cesarea, Zabalon, Capernaum, Bethsaida, Gadara, and Chorazin, and many other places mentioned in the Bible. Columns covered with rubbish, and shapeless heaps of ruins, are scattered over the whole country.

The land is brought into desolation. The country is overrun by rebel tribes; the Arabs pasture their flocks at freedom. The most fertile plains lie uncultivated. The art of cultivation is in the most deplorable state, and the countryman sows with the musket in his hands.

The remains of highways no longer passable, are still to be seen. In the interior parts of the country, there are neither great roads, nor canals, nor even bridges over the rivers and torrents, however necessary they may be in winter. The roads in the mountains are scarcely passable. There are no inns in any part of the country; neither posts, nor public conveyance; not a wagon nor cart in all Syria. These statements are made by different and respectable travelers, who agree in testifying to the perfect fulfillment of the predictions, written by Moses three thousand three hundred years ago; and by Isaiah, at the distance of about two thousand five hundred years. It must be acknowledged, that this is the land of the righteous Lord, and here we behold the awful severity of God, and the truth of his word.

### My Bible.

What is it shows my soul the way  
To climes of everlasting day,  
And tells the danger of delay?

My Bible.

What teaches me I'm bound to love  
The glorious God, who reigns above,  
And that I may his kindness prove?

My Bible.

What tells me that I soon must die,  
And to the throne of judgment fly,  
To meet the great Jehovah's eye?

My Bible.

Oh, may this Bible ever be  
A dear and precious book to me,  
Here ceaseless beauties may I see.

My Bible.

Selected by M. A. C.



## Ananias and Sapphira.

Acts 5: 1-11.

Now there were many disciples of Jesus, and they all loved each other as if they were brothers: they were like one large family.

Those who had houses and lands sold them, and gave the money to the apostles for the use of poorer brethren. They were not obliged to do this, but they choose to do it out of love. They could not bear to see any of the followers of their much loved Savior suffering want.

I dare say that the unbelieving Jews would not buy anything at the shops of the Christian Jews, so that they would often lose their trade; and I dare say an unbelieving master would turn away a Christian servant. No doubt, therefore, that many poor brethren would have starved if the richer ones had not put all their money together to help them.

There was a man named Ananias, who, with Sapphira his wife, had joined the disciples. They had an estate, and when others were selling their lands and houses, they thought that they must sell theirs too.

I dare say that the husband and wife talked together over the matter day by day. They did not want to part with their possessions, and yet they were afraid that the disciples would think them selfish if they did not share what they had along with the poor, as others did. So, after a great deal of consideration, this was what they made up their minds to do. They said:

"We can really sell the estate, and give part of the money to the apostles, and keep back part for ourselves. Nobody will know for how much we sold it; and we can tell the apostles, when we give the money to them, that that was the price of the estate: we can hold our tongues about the rest of the money."

"We shall then be thought as generous as other disciples, and yet we shall have a nice little sum left for ourselves, and no one will ever be the wiser about our deceit."

So the estate was sold, and Ananias brought part of its price to the apostles.

Peter looked at the money, and then fixed his searching eye upon Ananias. God gave to Peter the power to read the man's inmost thoughts.

He then spoke to him, but not in words of praise, which no doubt he expected to hear; but, in tones of reproof he said, "Ananias, why have you listened to Satan, and acted this dreadful lie? Before the land was sold it was yours; after it was sold the money was still your own: you need not have given any away. Why, then, do you pretend that this is the whole, when you have kept back part of the price? You have not lied unto men, but unto God."

Astonished and ashamed to have his guilty secret discovered, Ananias uttered not a word, but fell down dead. God marked his displeasure at his wicked lie, and at his pretending to be better than he really was, by causing him to die upon the spot.

Well might all who saw and all who heard of this judgment be filled with awe.

Some young men who were present carried away the dead body of Ananias to bury it.

About three hours afterwards, Sapphira came in to the apostles. She had not heard of the awful death of her husband. Perhaps she thought that he was still with the apostles.

Peter looked earnestly at her as she entered, and said, "Sapphira, tell me, did you sell the land for so much," naming the sum that Ananias had brought.

Oh, would that at that moment she had listened to the voice of conscience, and told the truth! But no; she lost her opportunity, and told a lie.

"Yes," she boldly said, "we sold it for the sum you mention." Can you not imagine how shocked and terrified those who heard the falsehood must have felt? She alone was not frightened at her sin.

Then, with mingled severity and sorrow, Peter said, "How is it that you have agreed with your husband thus to sin against God?"

I hear the feet of the young men coming in at the door. They have just buried your husband, and now they shall carry you out." In the same moment she heard of her husband's death and her own awful doom.

She fell down dead at Peter's feet! The young men came in, found her dead, carried her out, and buried her by the side of her husband.

I hope that, as you read this story, you will feel the same awe that those did who saw this fearful scene. Remember, when you are tempted either to tell or to act an untruth, that God hates lying and deceits much now as he did when he struck Ananias and Sapphira dead for telling a lie.

## Religion Supreme.

The general tone and spirit of some religious families is such as to neutralize the influence of the parent's piety, and counteract their efforts to cultivate piety in their children. There is always some interest or excitement more prevalent and intense than religion. In some families it is the pursuit of wealth; in some vanity, or pride, or petty rivalries; a desire to outdo, or outshine a neighbor—envy, or irritation, or hostility provoked by the fair name and prosperity of others—a striving to lower or supplant them—a silly ambition to be intimate with the rich or fashionable, and to introduce the young people into what is called, often preposterously enough, good society, and to secure for them advantageous alliances. It makes little difference what may for the time be the dominant interest; every child in the house understands it, and learns to sympathize with it, for childhood comprehends the parents' sentiments, passions, and antipathies, long before it can comprehend their moral teachings. Every one perceives and feels what is most thought of, most felt by the parent, and that, whatever that something is, it is not religion.

Now, it is in accordance with a well known law of the human mind that the stronger emotion, excitement, or interest rules, and expels the weaker. Two powerful sentiments cannot exist and operate upon the mind at the same time. We cannot serve two masters. We cannot serve God and mammon, just because the stronger will soon subjugate the weaker; and if God does not reign, then mammon will be god. Now this actual predominance of an other interest over the religious interest, renders null and void all attempts at christian trainings in so far as the conversion and consecration of children are contemplated. These spiritual achievements require that the atmosphere of domestic piety be pure, and genial, and fervid—radiant with heavenly hope—instinct with benevolence—redolent with charity. Religion must dwell serene and supreme in the bosom of the domestic empire.

It must subordinate all other interests and aspirations, and have authority to say to every passion, "Be still." Then may it be able to come into the heart of childhood and youth with a grateful welcome.—*Dr. Olin.*

I came to Jesus as I was,  
Weary, worn, and sad;  
I found in him a resting-place,  
And he has made me glad.

## Freemasonry.

This is a subject concerning which very little has been said in the *Herald of Truth* since its publication, though it is a well known fact that our church does not sanction secret societies of any kind. Neither can any of its members belong to any of these so-

cieties. We believe that, when a man is a CHRISTIAN, he is all that is required or is necessary for his present as well as his future happiness. Under any consideration, then, a secret society is superfluous to the followers of Christ, and there certainly are some things connected with these societies which do not harmonize with the Spirit of the Bible and the teachings of Christ. This is plain and evident, and hence we take the ground that a Christian should have nothing to do with these things. There are a great many young men who are misled by such things, and made to believe that they will be benefited by being members of such societies, when they really would be much better off without them. Besides, the association, the ceremonies, &c., in which every member is required to take part, are not such as are becoming a Christian. It is true there are many who profess to be Christians and also belong to these associations; but this does not prove them to be right. Let us be on our guard that we are not misled into anything that may be displeasing to God. We are admonished to avoid even the appearance of evil.

A pamphlet has recently been published in this town written by Lucia C. Cook, showing that Freemasonry is identical with the ancient idolatries of the Egyptians, Sidonians and Ammonites, even Isis, Moloch and Baal. The arguments are principally based on the teachings of masonry itself, and though the author is not a member of our church, yet we would recommend it to the perusal of our readers. Except a few references to political matters, we believe there is nothing advocated in it that is inconsistent with our faith.

The pamphlet contains 49 octavo pages, and may be obtained by addressing

MRS. LUCIA C. COOK,

Elkhart, Ind.

Price, per single copy, - - - - - 25cts.  
" per five copies, - - - - - \$1.00

## Married.

On the 2nd of April, 1868, by Rev. Joseph Goldsmith, John Schatt, of Lee County, Iowa, and Mary Hochstetler, of Henry County, Iowa.

On the 23rd of April, 1868, in the house of the bride's father, by Rev. Joseph Goldsmith, Jacob Conrad, of Henry County, and Catharine Schlader, of Washington County, both of Iowa.

## Died.

On the 23rd of February, 1868, in Waterloo, Ontario, Canada, Joseph Oberholzer, aged 81 years, 2 months, 5 days. He had never connected himself with any church. He had a species of Separatist faith, yet during his illness, he seemed to be concerned for his soul's salvation. He leaves a wife, to mourn her loss.

On the 1st of March, 1868, in Columbiana Co., Ohio, Peter Lehman aged 74 years, 6 months, and 28 days. He was buried at Nold's Meeting-house. Funeral sermons were preached by the brethren Jacob Culp and Joseph Bixler, from Rev. 14: 12-13.

On the 4th of March, very suddenly, in Fayette County, Pa., Margaret, wife of Jacob Jonsson, aged about 40 years. She leaves a child three weeks old. She had just dressed her child and laid it down to rest, saying, "Now, it can rest well," when suddenly something came over her, and in about two hours she was dead.

On the 31st of March, Jacob Gottshalk, of Walnut Creek Township, Holmes County, Ohio, aged 83 years, 6 months, and 17 days. He was bur-

ied, on the second day of April, at Culp's Meeting-house. Funeral sermons were delivered by M. Shoup and H. Kilmer from 2 Cor. 5: 1. He was a faithful member of the Mennonite Church.

On the 8th of April, at Clarence Center, Erie County, N. Y., Leah, wife of Moses Martin, and daughter of Jacob and Catharine Esleman, aged 30 years, 11 months, and 19 days. She took sick on the 7th, died on the 8th, and was buried on the 10th. A large concourse of friends attended her to her last resting place. She leaves a husband and six children to mourn their loss. We hope our loss is her gain. She departed with bright hopes. Funeral sermons were delivered by John Lapp in German from 1 Thess. 4: 13, and by Pre. Shant in English from Ps. 23: 4. The deceased was a faithful member of the River Brethren Church.

On the 10th of April, in Penn Township, Lancaster County, Pa., Pre. Jacob Hershey, aged 67 years, 6 months, and 3 days. The funeral sermon was preached by Jacob N. Brubaker, John Brubaker, and John Bomberger. Text, 2 Tim. 4: 7-8.—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." May such be the hope of every Christian.

On the 20th of April in Danvers Township, McLean County, Illinois, from the infirmities of old age, John Plank, aged 74 years, 8 months, and 16 days. His body was buried on the 22d. A funeral sermon was delivered by Pre. Joseph Stuckey in German, and by Pre. Lorenz in English, from John 17.

On the 24 of April, in West Hempfield Township, Lancaster County, Pa., Andrew Hershey, aged 89 years, 9 months, and 25 days. He had a desire to depart this life. We hope he is gone to a better world, where no sorrows, nor cares can ever come, but where joy and peace is forevermore. His funeral sermon was preached by Henry Schenk, Christian Herr, and Jacob N. Brubaker; the latter in English. Text, Phil. 1: 23-24.

On the 7th of May, in Milton Township, Wayne County, Ohio, Leah Blanch, aged 24 years, 8 months, and 13 days. She was buried on the 9th, at Hoff's Meeting-house. A funeral sermon was delivered by Christian K. Jolder, from Eccles. 12: 1, and by J. K. Jolder, from Phil. 1: 19-21. She made a covenant with her Redeemer and Savior Jesus Christ nearly seven years ago and has been a faithful member of the Omish Mennonite Church, till she left this world, having a living hope that she would obtain the heavenly crown.

On the 7th of May, in East Hempfield Township, Lancaster County, Pa., (very suddenly) Fanny, wife of Br. Joseph Hershey, aged 30 years, 10 months, and 25 days. She was a consistent member of the Mennonite Church for some years. She left six children to be cared for by a bereaved husband—the youngest only three weeks old. On Saturday the 9th, her remains were followed to her final resting place, by numerous friends and relatives. Funeral discourses were delivered by Christian Nissley, John Brubaker, and P. Nissley.

On the 8th of May, in Rapho Township, Lancaster County, Pa., Jacob Arisman, aged 84 years, 1 month, and 27 days. He was a member of the Mennonite Church. He was for many years afflicted with rheumatic pains and heart dropsy. On Sabbath the 10th, a multitude of people assembled. Funeral discourses were delivered at the house by Jacob N. Brubaker, John Landes, and John Brubaker, appropriate to the occasion. His remains were deposited in the new Cemetery, at Arisman's Meeting-house "Blessed are the dead that die in the Lord," and we trust that his dying was only "going home."

On Friday, May 15th, in Fayette County, Pa., Magdalena, wife of John Hensicker and daughter of Bro. Nicholas Johnson, in the 41st year of her age. She was very willing to die and spoke very earnestly to all her friends, being entirely rational to the last. She had four children buried and said, "It seems to me, I see my children standing at the door and waiting for me." About half an hour before she died, she said, "This is my father," and, offering her hand, said, "Good bye." Her husband said, "I wish I could die as she died." She was a member of the Mennonite church. A funeral sermon was preached by Pre. Rosberger. Text, "I have fought a good fight, &c."

## Letters Received.

Jonathan Schmucker; Jacob S. Miller; Rev. Peter Nissley—the acknowledgment of \$1.50 must have been a mistake. It is all right on the Books. David Plank—I will consider the matter. Thanks for your kindness.

## MONEY LETTERS.

A—J. W. Albrecht \$1; Abbie Angeny \$1.10; John Albrecht 75cts.  
B—Christian Burkhardt \$1; Henry Baer \$1.50; Abm. Bitchy \$1

Jacob Brenneman \$1.25; Amos Bruce \$1; Christian Brenneman 30cts;  
Daniel Brubacher \$1.60;  
D—G. Deumling 10cts.  
F—Samuel Furtner 10cts; Annie Freed 1.  
G—Samuel J. Grovo \$1; Abm. Lehman 10cts; Enos Geil \$1.50.  
H—Samuel R. Hess \$1; Peter Hofstetter 50cts; Samuel Huber  
50cts; L. O. Hartman \$1; Mary Haritz 20cts; Amos Herr \$1; Theobald  
Hanshalter \$2; Wm. Haldeman \$1.60; Jacob Hoover \$7.10; Jonas  
Harshberger \$1; Isaac Horst \$1.50; Jacob Huver 4cts; Michael Horst  
\$1.50.  
J—B. J. Joder \$1—it was a misunderstanding. Shall we send it on  
or not? Peter Jody \$1.  
K—Catherine Kratz \$1.50; Jacob Kindy \$1; Dav. Kauffman  
(Summerfield) \$1.10; David Kauffman (W. Liberty) \$1.50.  
L—Levi Landis \$2; John R. Lehman 25cts; Jacob Lapp \$1.05;  
Henry Lantz & S. Groff \$1.50; Jacob Lehn 50cts; Jacob Lehe \$1.50;  
M—Jacob Miller \$1; Isaac H. Moyer 25cts; Beniel Mast \$1.50;  
Elisha Martin 50cts; John McCartney \$1; Sarah Metzger \$1; Martin  
Moyer \$1.  
N—Christian Naffziger \$2.75; John Neiswanger 50cts; Peter Naffzi-  
ger \$2;  
O—A. Overholt \$1.50.  
R—Lewis Ridenour \$1; Benedict Reinhart \$1.60; Samuel Reesor  
\$1.30; Abm. Reiff \$2.50.  
S—Katie Sloneger \$1; Henry Shenk \$1; Adam Sheffer \$2; C. H.  
Stoltzfus \$1.75—the postage on the *Herald of Truth* is 12cts a year for  
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John Steinman \$2; Elias Schneider \$1; Christian D. Schertz \$1; Arthur  
Salzman \$1.08.  
U—Peter Unzicker \$1; Jacob Unzicker \$1; Peter Unzicker \$1.40.  
W—Samuel H. Waylan \$3.69; Henry Wismer \$1.60—money taken out of  
the Letter. Christian Wagner \$1; Joseph Wenger \$1; David Weaver  
Jr. \$2.60; Christian Wismer \$1.50.  
Y—Lewis Yoder \$1—paper paid to May 1869.  
Z—Shem Zook \$1.50; John Zimmerman \$1.50—please send the name  
of Post Office.

### TIME TABLE.

#### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

GOING EAST.	GOING WEST.
Express, (Main Line), 1.25, A. M.	Express, 2.10, A. M.
Mail, " " 9.20, " "	" " 5.10, " "
Express, " " 11.00, " "	" " 5.10, P. M.
Mail, (Air Line), 10.50, " "	Mail, 6.50, " "
Express, " " 9.15, P. M.	

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave  
Elkhart as follows:

Express, 1.25, A. M.
Mail, 9.20, A. M.
Express, 11.00, A. M.

These trains connect at Detroit with the Great Western Railway of  
Canada, the only railway by Niagara Falls and Suspension Bridge, mak-  
ing the shortest, quickest, cheapest and most desirable route to all eastern  
cities. Passengers leaving Elkhart by this route at 1.25, A. M., arrive in  
New York at 2.10 the next afternoon. Those leaving Elkhart at 11.00 A. M.,  
arrive in New York at 10.30 the next evening.

R. K. BRUSH, Ticket Ag't.

Elkhart, May 1868. Great Western Railway.

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Eng. Testaments, " " " " "	.40 and .50
" " large size, " " "	

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The article, *Pride and Humility*, by J. M. Brenneman, is now  
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pay the express charges.

We hope the brethren will avail themselves of the opportunity  
to secure it for themselves and also make an effort to circulate them  
among the brotherhood and all others who wish to read them. A  
copy should be in every household.

# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 7.

ELKHART, INDIANA, JULY, 1868.

Whole No. 55.

From the Herald of Peace.

### A Word to Christians.

"Let not the sun go down upon your wrath."—Ephesians 4: 6.

Would we obey this wise command,  
For our instruction given,  
There would be peace in every land,  
Our earth resemble heaven.  
Before sundown  
Remove the frown;  
At close of day  
Dare not to pray—  
With spirit full of wrath.

If each his brother would forgive,  
Be truthful, just, and right,  
We all in harmony might live:  
To love would be delight.

Pray, Christian one,  
Thy will be done:  
Before sundown  
Remove the frown,  
Then joy shall light thy path.

Who can approach the Mercy-seat  
Angry at night or morning,  
Or worship at Jehovah's feet  
A fellow-creature scorning?

Before sundown  
Remove the frown;  
Pray out, at home,  
Thy kingdom come,  
Forgive, then offering bring.

Matt. 5: 23, 24

Let enmity from thee depart,  
Give up all thoughts of wrong,  
Go, worship with a lowly heart,  
Pray, or praise God with song.

Before sundown  
Remove the frown;  
Come penitent,  
A suppliant—  
To the altar of thy King.

Ah! who can sleep with bitter thought  
Within the troubled breast?  
Forgive, we know, a Christian ought,  
And then how sweet the rest!

Before sundown  
Remove the frown;  
From anger cease,  
And be at peace,  
While angels watch shall keep.

Christian, as thou kneelest to pray  
To God who dwells in heaven,  
Put hate and malice far away,  
Forgive and be forgiven.

Before sundown  
Remove the frown,  
Angels rejoice  
To hear thy voice,  
Then happy shalt thou sleep.

Frail, erring, sinful child of earth,  
Whose life hangs on a thread  
Let not the sun set on thy wrath.  
Fear God, Him only dread.

Before sundown  
Remove the frown;  
Yea, pray for light  
By day, by night,  
The world is only dress.

Thou art a stranger, pilgrim here,  
The other land is best,  
Then serve the Lord, live in his fear,  
In glory shalt thou rest,  
Still faithful prove,  
And live in love,  
Let truth be won,  
Let good be done,  
Yea, meekly bear the cross.

T. A. CROW.

### The Education of Children.

"Ye fathers, provoke not your children to wrath, but bring them  
up in the nurture and admonition of the Lord." Eph. 6: 4.

There is a prevailing notion with many parents that the train-  
ing of their children, to bring them up in the nurture and admonition  
of the Lord, is no part of their duty. But this is a mistaken idea.  
The wise man Solomon says, "Train up a child in the way he  
should go, and when he is old he will not depart from it." And  
the apostle admonishes us to bring them up in the "nurture and ad-  
monition of the Lord."

The idea that it is not the duty of parents to train and to  
teach their children in matters of religion is injurious to society, and  
to the world, and to the best interests of the church, and the young  
people of our congregations. It is a seed sown by Satan, the destroy-  
er of souls, to gain a grand inroad upon Christ's kingdom, through  
which he may be able to lead multitudes down to destruction and  
perdition. And if there is a single parent who reads this article,  
and entertains for a moment this idea, I entreat you, for the sake of  
Christ's kingdom, for your own sake and your children's, flee it as  
you would a venomous serpent. It speaks ruin to society, disorder  
and ruin to the church, and is in direct opposition to every principle  
of parental affection, to every principle of truth in the Bible and to  
the first and highest commands of an all-wise and almighty God.

The parent who has any love for his child, cannot otherwise  
than do that which he knows will be for the benefit of the child in  
every respect, not only as regards temporal things but also as regards  
eternal things. Now then most parents endeavor to put their child-  
ren in as favorable a position in things which relate to their earthly

welfare as possible. They clothe and feed them until they are able in this respect to provide for themselves; they give them a house, and protect and shelter them until a home of their own offers them its protecting shades. They give them, at least, a common school education, that is, have them taught to read, write, &c. They teach them to work, train them up to agricultural pursuits, or have them learn some trade, or vocation by which they can earn a livelihood; and this is right. No parents who neglect to do these things are justifiable in saying that they have done their duty toward their children, for the reason that it is a parent's duty to provide in all things needful for both the temporal and spiritual wants and comforts of their children. (I do here include the luxuries and the extravagance which many parents, especially those of wealth, are so prone to lavish on their children, which is just as censurable as the neglect to provide for their necessary wants.) I mean the necessary wants and comforts, and only those.

But how strange it is that so many parents, like Martha, are careful and too much concerned about many earthly and temporal things (not to say that these are to be neglected), and forget the *one thing needful*, disregarding entirely the proverb of the wise man Solomon, and the earnest injunction of the apostle, and above all things the direct command of the great God himself, who expressly commanded that the children should be taught, and that his name should be handed down to children and to children's children, that all might know that he is the Lord God who hath wrought wonders among his children throughout all ages of the world. "Thus," saith the Lord to Moses, "have I done, that thou mayest be able to tell in the ears of thy son and of thy son's son what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord. Ex. 10:2. "THESE WORDS WHICH I COMMAND THEE THIS DAY SHALL BE IN THINE HEART AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND SHALT TALK OF THEM WHEN THOU SITTEST IN THINE HOUSE, AND WHEN THOU WAKEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP. AND THOU SHALT BIND THEM FOR A SIGN UPON THINE HAND, AND THEY SHALL BE AS FRONTLETS BETWEEN THINE EYES, AND THOU SHALT WRITE THEM UPON THE POSTS OF THINE HOUSE, AND ON THY GATES! 6: 6-9, 11: 18-21. SET YOUR HEARTS UNTO ALL THE WORDS WHICH I TESTIFY AMONG YOU THIS DAY, WHICH YE SHALL COMMAND YOUR CHILDREN TO OBSERVE TO DO, ALL THE WORDS OF THIS LAW." Deut. 32: 46.

Thus we see that the children of Israel were to be instructed in matters of religion carefully and continually. "They must have precept upon precept and line upon line. 'Thou shalt speak of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.' Mark, O Christian parent, these words! how diligently and continually were Jewish parents required to instruct their children, and is it not just as necessary at the present time, in our day, as then? Are our children less inclined to sin, less inclined to forget God, less inclined to wander from the ways of righteousness and truth than the children of Israel?

Now, objections are made that it is not necessary to make any special efforts or provision for the instruction of the children, because we have regular services in our meeting-houses where the young people and the children with the older ones can go and receive instruction. Let this be granted. The Jews had their services and feasts, and sacrifices continually, daily, and yet the Lord himself commanded that they should yet teach them in their houses, and on their way—everywhere and at all times should they seek to instruct their children in the commandments of God. And when we come to look at the result of such a course of action it proves itself to be inadequate and insufficient to the requirements of the case. Public worship is right, and must be maintained, but this alone, without any auxiliary means and the efforts of parents, will not train the children and bring them up as they ought to be. Else why should

the apostle admonish to "bring them up in the nurture and admonition of the Lord." Why not say, "Parents, your children are taken care of; they are provided for; the church will take care of them; they can attend public worship; you need not mind any more about instructing them; let them have their own way." But he says, "Bring them up in the nurture and admonition of the Lord."

We need only look about us, and we see abundant illustrations of the results of such a course of neglect and disregard of the commands of God. And is it any wonder, that, when children are not instructed at home, and have no place of particular interest where they are taught that which is right and good, to go to, and are rather encouraged in idleness, and wickedness, and sin, than taught purity, and virtue, and holiness? I say, is it any wonder that they should grow up ignorant of their duty to God; their minds filled with superstitious notions, and given to unbecoming behavior towards others. Is it any wonder they will treat with disrespect the laws of God and man, despise his worship, learn to lie and cheat, break the Sabbath, dishonor and disobey their parents, follow the corrupting fashions of a wicked and sinful world, become busy-bodies, tattlers, talebearers, and slanderers, attend balls, parties, theaters, dances, and all such like corrupt places of amusements, waste their time in idle and sinful games, and revelries, and debauchery? Is it any wonder that they should learn to fight, and swear, and steal, and get drunk, become adulterers, fornicators, murderers?—My pen trembles as I write the words. What will they not become under such instructions and teachings. Behold the lonely criminal in his lonely cell! What brought him thither? "The neglect of proper instruction by my parents, and their evil example, led me step by step from one sin to another until I became what you now see me." I find the following sad incident taken from the *Cottage Magazine*, in a certain book called *Illustrative Gatherings*, which plainly shows the imminent danger careless and unfaithful parents expose their children to, and should be a solemn, serious lesson to all who maintain that unchristian and anti-gospel idea that it is unnecessary to make any effort to instruct and train children in ways of truth and holiness.

"Some time since, a fine looking, tall young man was convicted of willful murder, and lay under sentence of death. His mother visited him in his cell, when he turned round to her, and said, 'If it had not been for you, I should never have been here.' She replied, 'I am sure I never told you to do any harm.' With awful emphasis he rejoined, 'I am sure you never told me to do any good!'"

I have observed, both in cities and in the country, that children who have pious and godfearing parents are generally orderly in their conduct and respectful to all with whom they come in contact and possess a much higher degree of virtue and morality, than those who have careless and godless parents, they being generally the contrary. And then there is another class whom my heart often pities, as I see them in their wretchedness and misery, in their sins, and filth, and corruption. I refer to those who have no parents at all, or whose parents are themselves so given over to corruption, and depravity, and debauchery, and sin, that they send their children out upon the streets to provide for themselves as best they can. These call forth our deepest sympathies; and should we not also pity those, and pray for them, who, in an intelligent community, professing to be godfearing people, claim that it is needless, unnecessary to instruct, in an especial manner, the children whom God has given them to bring up in the nurture and the admonition of the Lord.

Every parent should feel it his or her highest and most sacred duty, to teach and instruct their little ones continually in things pertaining to right and wrong, in their behavior towards their parents and others, in their conversation and all such like things. They should early teach them about God and his wonderful works and his dealings with the children of men. They should tell them of Jesus, the Savior of mankind, how he loved the world, how he came and bled and died for us, how he loves the little children, how he took them up in his arms and blessed them, how he was crucified, died and was buried in the grave, how he rose from the dead and ascended to heaven, that he will come again and judge the world in righteousness, and many other things which will suggest themselves readily to every godfearing parent. And this yet above all others, teach them to read the Bible, teach them to pray, teach them to

love the blessed Savior. And how many a sad hour, how many a bitter pang of sorrow would you avoid; how many a rough stone and a thorny way would you cast out of your path.

Teach them both by precept and example. A good example is of infinite importance in the training of children. Walk before your children wisely and discreetly and consistently, in order that you may have a good influence over them and show yourself a pattern of virtue, and good works in all things.

Many parents allow their children to disobey them out of a pretended kindness. But, oh! cruel kindness that allows a child to fall into the fire and burn, or into the water and perish, because you dare not cross its path or its desires, to save it. A child must not only be instructed, it must also be governed, and if our government cannot be maintained by precept and example, it is the parent's duty to correct the child to a sufficient extent to gain its obedience and maintain his authority. A neglect of this in the very earliest years of the child is often the starting point to years of sorrow, trials, troubles and untold anguish to the parent. A mistaken kindness brought the child to be self-willed and disobedient until too late. The young tree can easily be bent and straightened, but the old one can never be reclaimed. Solomon saith, "He that spareth his rod (of course only when necessary) hateth his son: but he that loveth him chasteneth him betimes." "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." "Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul."

There are others again who in the training of their children run to the other extreme and are all the time scolding and whipping their children. This is cruel and unchristian. Children should be treated kindly, and won with words of love and deeds of kindness. When they do wrong, they should be gently, but firmly, reproofed. When they willfully disobey, they should be made to understand the nature of their disobedience. If they express their sorrow, and promise to do better, they should be forgiven. If they, however, persist in their disobedience, they should be corrected with all kindness, not in anger, but with a firm conviction of duty towards the child, and this child should be made to understand, so that they can feel that the parent is not manifesting his anger towards the child, but laboring for the good of the child, and at all events the child must be subdued, must be brought to submit, if in any way the parent hopes to maintain his authority, or do the child any good. There are parents who have a habit of boxing the ears of their children, or striking them a few blows for any little thing. This generally only aggravates the child, rouses its temper, and makes it cross. Whipping a child should be the last recourse and should happen but seldom in the life of a child. And if done in the right spirit, it need not and, I am confident, will not become necessary very often.

The manner of address by parents to children has often much to do with their manners and ways. As the parent, so will the child be. Therefore, we should speak *softly, kindly*, not in loud, harsh tones, but low and soft. "A soft answer turneth away wrath."

Precious promises are in store for those who bring up faithful and obedient children. They will prove a blessing to them in their old age, and may be bright and shining lights in the church of God, and heirs of glory. The Lord said of Abraham, I know him that he will command his children, and his household after him, and that shall keep the way of the Lord, to do justice and judgment; and the Lord may bring upon Abraham that which he has spoken of him. And what a comfort is it, when we can see our children seeking that which is good, pure, and holy; living happy, virtuous, and contented, trying to be good and useful, and seeking to profit by the instructions which we gave them.

But to those who neglect to teach and instruct their children, what saith the Bible concerning them? How was it with Eli and his sons? They all came to a violent death in one day, because they did wickedly, and he (Eli) restrained them not. "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that

hate me." Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam, the son of Nebat. 1 Kings 16: 3.

Let us then all seek to be faithful in the bringing up of our children and use every means in our power to instruct them in the fear of the Lord, which is the beginning of wisdom. J. F. F.

### Scripture Chronology.

[CONCLUSION OF ARTICLE ON PAGE 85.]

From these passages, Walton, Hales, Calvin, Lightfoot, and others, have held that the 430 years cover the whole period from the call of Abraham to the Exodus, divided into two equal parts—215 years before the descent into Egypt, and 215 years thence to the Exodus. They contend that the passage in Galatians is decisive on the point, and further that the four generations of the sojourn in Egypt cannot cover more than the shorter period of 215 years. On the other hand, Usher, Newton, Moses Stuart, Gesenius, and many others, hold that the 430 years were the period of the actual residence of the children of Israel in Egypt. They contend that in the short space of 215 years it was impossible that Israel could have increased from 70 souls to 600,000 men, besides children, a nation numbering altogether probably two millions. But to this mode of computation there seems to be an almost insuperable objection, comparing the 8th and the 11th verses of the 46th chapter of Genesis, it appears that Kohath, the son of Levi, was born before the descent into Egypt. Can it be believed that between his own birth and that of his grandson Moses there was an interval of 350 years, Moses being 80 years of age at the time of the Exodus? Such a supposition is not only repugnant to reason, but is contradictory of Exodus, 6: 18—20, where we are informed that Kohath lived altogether 133 years, and Amram, the father of Moses, 137 years, the sum of their ages being 270 years, which falls short by 80 years of the time of the birth of Moses according to his reckoning. To this it is replied that the genealogies preserved in the Scriptures omit many of the links, for the sake of brevity, only the leading name of a century being given, and that in fact there were far more than four or five generations during the Egyptian sojourn of the children of Israel. In proof of this, Osborn, from whom we have already quoted, refers to the genealogy of Joshua, the son of Nun, preserved in Chronicles 7: 20—27, as showing that there were 14 or 15 generations between him and his progenitor Ephraim. Our readers may examine the passage at their leisure. They will find some difficulties in its interpretation. For ourselves we would be unwilling to admit that one obscure passage should be sufficient to destroy the evidence from a large number of others, which, in giving the genealogies of the different tribes, show only four or five generations from those who came into Egypt with Jacob, to those who marched out of Egypt with Moses.

The monumental inscriptions of Egypt will doubtless, as they are more completely deciphered, throw some additional light on the Scriptural account of Israel's bondage. Osborn is of opinion that the Pharaoh under whom Joseph was raised to so great dignity, was Aphophis, as the name is written in Manetho's list, or Phloph, as it is found inscribed on the monuments. This Phloph, after a reign of 61 years after Jacob's emigration into Egypt, according to Osborn's calculation of the years which had intervened from the reign of Pharaoh Achthoes, in whose time Abraham visited the country. Osborn contends that there are evidences on the monuments of a change in the social condition of the Egyptians from that period onwards, which he attributes to the administration of Joseph during the years of famine, when the Egyptians sold their lands to Pharaoh for bread, so that the whole land became the property of the king. A tomb has been discovered, which, it has been supposed, in accordance with Egyptian usage, was dedicated to the memory of Joseph by his successor in office. The name Joseph, or as it is in



Hebrew *Ioseph*, has been changed into the Egyptian *Eti-sapp*, signifying "he who came to save," and the hieroglyphical inscriptions on the tomb have been deciphered to read—"he was the director of the granaries of the king of both Egypt, and the full and the empty channels of irrigation were also in his charge." The titles given to Joseph by Pharaoh, Osburn says, are old Egyptian, signifying *Zaphnath*, "near to wisdom" (compare Gen. 12:39, "there is none so discreet and wise as thou art") and *Panuch*, "he who flees from adultery."

King Phiois, the patron of Joseph, was succeeded by his son Melaneres, to whom Ases was successor, and in the time of Ases a revolution occurred which swept away that rough dynasty and placed another on the throne, so that about 20 years after the death of Phiois, "there arose up a new king over Egypt which knew not Joseph." Exodus 1:8. On account of the wide diversities of opinion in regard to the duration of the bondage, the question, which of the Egyptian kings was the Pharaoh who was compelled to let Israel go, and who with his host was drowned in the Red Sea, still remains unsettled. An interesting work has been published by the Rev. Heath, a clergyman of the Church of England, entitled "The Exodus Papyri," in which he claims to have deciphered certain papyri, of the time of Pharaoh Menephtes, which he saith contain with other matters, a funeral eulogy on the death of the king's son, who was smitten down with the rest of the first born of Egypt, and various references to Moses as "a rebel shepherd," at the head of a rabble of followers. The names of James and Jambres, who are mentioned by Paul as the magicians who withstood Moses, occur in one of these papyri, as the names of Pharaoh's generals, and the name of Aaron also occurs in connection with Moses. Heath translates a large portion of these papyri, and contends that they are a genuine contemporary comment upon the events which we find recorded in the early chapters of Exodus. Before, however, placing implicit reliance on the discovery, we would like to know how these papyri are viewed by others than Heath, whose acquaintance with the ancient Egyptian remains qualifies them to pronounce an opinion.

The next leading epoch in sacred chronology is the building of Solomon's temple. It might appear that there is no difficulty in fixing the time which elapsed between this and the preceding epoch, that of the Exodus, for it is said, 1 Kings 6:1, "And it came to pass in the four hundred and eightieth year the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord." The date here is very specific, but when we compare other passages, there is reason for suspecting that there has been a corruption of the text. In Acts 13:21, Paul says, "God gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." If we add to these 450 years in the wilderness, 30 years of Joshua's rule, 80 years of the reign of Saul and David, and 4 years of Solomon's reign, we have 604 years, instead of 480, as the period from Exodus to the building of the temple. Adding up the years given in the book of Judges as the period of alternate oppression and rest, we have the time from the Exodus to the death of Samson 450 years. Allowing 40 years for the time that Samuel judged the people, and adding 84 for the reigns of Saul, David, and Solomon, we again have the same number 604 years. Josephus computes the period at 592 years, and the Chinese Jews, who emigrated to China after the destruction of Jerusalem, also have the reading 592.

The next epoch is the Babylonish captivity, which with a considerable degree of certainty is fixed about the year 588 before Christ, and 412 years after the building of the temple. During the period between the building of the temple and the captivity, several synchronisms are found between Jewish and Egyptian history. From 1 Kings, 11:25, 26, we learn that in the fifth year of the reign of Rehoboam, Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, &c. Among the earliest of the modern Egyptian discoveries was that of the tomb of this Shishak (or, as the name is written on his monument Shishank's), in the year 1823, by Champollion. On Shishak's monument,

were sculptured the effigies of thirty conquered kings or chiefs, and among others, a figure with strikingly Jewish physiognomy, on which was the inscription, in hieroglyphs, *Mulk-Joula-ra*, "king of the country of Judah." The name and deeds of Tahakap, the Ethiopian king, to whom reference is made in the history of Hezekiah, are also recorded on the monuments, he being the third of a dynasty of Ethiopian kings who kept Egypt in subjection. The next leading epoch in sacred history is that of the birth of our Savior, as to the date of which there is a diversity of opinion, ranging from one to seven years before the commencement of what is known as the Christian Era. This era was introduced by Dionysius, a Roman abbot, who flourished in the reign of Justinian. That he was mistaken in his calculations all agree, but to what extent, there is, as we have said, some difference of opinion.

We have thus briefly glanced at the materials which exist for compiling a complete Scriptural chronology. We have perhaps only succeeded in showing the difficulties with which the subject is at present surrounded: many of these difficulties however will disappear before a more rigorous examination of the sacred text compared with the written and monumental records of ancient nations, and the time may not be distant when we shall have an accurate Scriptural Chronology, fitted to throw light on many portions of sacred history; which now may appear obscure and "hard to understand."

### The two Dispensations—The Law and the Gospel.

The Spirit of both dispensations is a spirit of love. God enforces upon Israel obedience to the law of Sinai, by the consideration of his being the Lord who brought them out of the land of Egypt, out of the house of bondage, who has borne them as on eagles' wings, and brought them to himself. And love on the part of man is the fulfilling of the law. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

The gospel, in like manner, has its source in love—the love of God: and its great aim and end is to produce love to God. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And we love him because he first loved us. The love of Christ constraineth us; because we thus judge that, if one died for all, then were all dead, and that he died for all, that they which live, should not live henceforth unto themselves, but unto him who died for them and rose again. And by this shall all men know that ye are my disciples, if ye have love one for another. He that says, he loves God, and hates his brother is a liar. For he that loves not his brother whom he has seen, how can he love God, whom he has not seen? And, when both shall have produced their full effect, perfect love shall cast out fear. The voice of God shall be accompanied with thunder and lightning, cloud and tempest. The storm is in the mind of the guilty creature. The wrath of fire is not in God, but in fallen man, in the carnal mind, which is enmity against God; for it is not subject to the law of God, neither can it be. When that is extinguished, all is at peace. The aim and labor of the gospel is not to reconcile God to man, but to reconcile men to God; for God is love, and he that dwelleth in love, dwelleth in God, and God in him.

Both the legal and the evangelical dispensation equally discover to us our distance from God: the one by enumerating and declaring our offenses, the other by enumerating and declaring the tender mercies of our God. The law treats us as alienated friends, whom it is needful to convince, to reprove, and to humble: the gospel considers us as friends restored, no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God; once darkness, but now light in the Lord; once afar off, but made nigh by the blood of Christ.

The law shows us how far we have deviated from the path of duty and happiness: the gospel conducts us back through our wanderings, unravels the intricacies and errors of our dark steps, and replaces us in our Father's house. Moses informs us that we are like sheep that have gone astray. Jesus is the way, the truth, and the life, and takes us under the care of the Shepherd and Bishop of souls. Moses points out the dreadful depth into which we have fallen, the dreadful distance from heaven to hell. Christ reveals the glorious light to which we are raised, the glorious distance from hell to heaven. Moses tells me what I ought to be, and to do: Christ made such as he would have me to be. And you have he quickened who were dead in trespasses and sins wherein in time past ye walked according to the course of this world, according to the power of the prince of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation, in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature: the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in trespasses and sins, has quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. But the law was delivered to the world in a very different manner from the publication of the gospel: in fire that burned, in tempest that roared, in a cloud that darkened, in words that threatened. It awed men into distance, it inspired terror. But the gospel comes in light that consumes not, in glory that dazzles not, in language that threatens not. The law saith, Take heed to yourselves, that ye go not up into the mount, or touch the border of it. Whosoever touches the mount shall surely be put to death. There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be man or beast, it shall not live. When the trumpet soundeth long, they shall come up to the mount. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord, and gaze, and many of them perish. The gospel says, Look unto me and be ye saved, all the ends of the earth. Come unto me, all ye that labor and are heavy laden, and I will give you rest. He that cometh to me I will in no wise cast out. But unto the impenitent and unbelieving, the gospel speaks the same terror that the law did from Sinai; nay, it wears a still more frowning aspect. Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jews first and also of the Gentile. How shall we escape if we neglect so great salvation, which was at the first begun to be spoken by the Lord, and was confirmed unto us by them that heard him?

He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite to the Spirit of grace?

And on the other hand, to them that believe, the law speaks in the mildest, gentlest language of the gospel; for there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. And, the Lord passeth by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin: and showing mercy unto thousands of them that love me, and keep my commandments. I know not whether the whole Bible contains an expression of goodness more singular and striking than these words which issued from the mountain that burned with fire, our fears are alarmed at the mention of the great and the dreadful name, The Lord God, a jealous God, visiting the iniquity of the fathers upon the children. But justice hath its limits. It may be stretched out to the third or fourth generation of offenders, yet the Lord will not strive continually, neither will he keep his anger forever.

But grace knows no bounds. When mercy is to be extended, it looks forward and forward from a third and a fourth to thousands of generations of them that love God.

In what promise of the New Testament is the love of God preached more sweetly than in this precept of the Old?

Both dispensations have their mildness, and both their terror. Their mildness from the grace of the Creator, their terror from the guilt of the creature. And if the proclamation of the law were thus dreadful, if the alarm of judgment to come shake the foundation of the everlasting hills, if Sinai tremble and rocks melt before the Lord, coming as a protector and a friend, what must the sessions, the great day of doom, the awful hour of execution be, when the Judge shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Consider this, ye that forget God, lest he tear you in pieces, and there is none to deliver. Now, of the things which we have spoken, this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary and of the true tabernacle which the Lord hath pitched and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat to offer also. But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For this is the covenant that I will make with the house of Israel after these days, says the Lord. I will put my laws in their minds, and write them in their hearts. I will be to them a God, and they shall be to me a people. For I will be merciful to their unrighteousness; and their sins and their iniquities I will remember no more. In that he saith, A new covenant, he hath made the first old, it is ready to vanish away. And all this is of God, who hath made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraved on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For, if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For, if that which was done away was glorious, much more that which remaineth is glorious.

Let the kingdom of the Messiah, or the gospel dispensation, be extended to the uttermost parts of the earth, that all the children of men may become one fold under one Shepherd Jesus Christ, the Righteous.

H. W.

### Repentance and Regeneration.

The doctrine of the new birth is the doctrine of him that can not lie, and is of great importance to us. "Except a man be born again, he cannot see the kingdom of God." Although these words seem clear and spiritual sense. It is a doctrine highly beneficial to fallen mankind that, though man, in his natural and carnal birth, cannot enter into the kingdom of heaven, yet by a new birth and regeneration he can be made fit for the inheritance of the saints in light. This is surely a joyful message and is entirely in harmony with what the angel proclaimed to the shepherds at the Savior's birth, saying, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." But how many times does this come to pass? Much good has already been preached and better experienced and felt than explained by writing or preaching. It seems to me to be impossible for the unregenerated heart truly to comprehend or explain this marvelous work. There must be a great power in regeneration, as it is compared with the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof." We hear the sound of the wind, this we know. I presume no one

can say that he has not often heard and felt the power of the wind. So is every one that is born of the Spirit of God. No one that has been born again, can, or will, say that he has not experienced or felt it. As it is with the wind, so it is with the regeneration; for the Lord has spoken it. With regeneration is also associated sorrow; but a man soon forgets his sorrow, because of the joy that he is born again. Good works and self-improvement may often be mistaken for regeneration. The Lord does not demand our good works only, but a new creature, the heart. "My son, give me thine heart," saith the Lord, and let thine eyes observe my ways." "Come out from among them, and be separate, said the Lord, and touch not the unclean thing; and I will receive you." Regeneration is the work of the spirit in the heart, and has its origin in repentance, and repentance is wrought through a true and thorough conviction of one's lost state. Repentance implies a reformation with a feeling of sorrow and distress on account of our sins, a coming to a knowledge of our sins and confessing our sins, not only with the mouth but from our hearts, yet also with the mouth. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The history of Nineveh presents to us an example of repentance. They repented, and the Lord saved them. David repented, and the prodigal son repented and found grace with his father. Many would follow Jesus, but are not willing, through repentance and regeneration, to enter through the strait gate. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "The kingdom of heaven suffereth violence, and the violent take it by force." What will all our good works profit us, if we have not passed from death unto life? What does it profit us, if we have the appearance of a pious character and yet deny its power? What can it profit us to have a name that we live, while we are dead? The gospel is the power of God unto salvation to every one that believeth, and this saving power we should experience and feel; but it is to be feared that too little of this power and this life is to be found amongst the non-resistant Christians. In reference to the privilege of knowing whether we are born again, Paul says, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God." And 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren." These passages give strong ground for asserting that man can or should know it. I know of no passage showing the contrary. The new born walk in the light and have communion with one another, and their communion is with the Father and with the Son, and, being born of one Spirit, they also love one another, and comfort and exhort one another, as also Paul commands, saying, "Exhort one another: and so much the more, as ye see the day approaching." Let us now examine, for a moment, ourselves or our church, and see how far we have progressed in repentance and regeneration; for we should not be sluggish and unfruitful in knowledge. Mention has already been made through the columns of the *Herald* in reference to our negligence in this department of our duty; especially in an article, by Pro. Baer, in the German paper of April, last year, in which he, in speaking of the spiritual condition of the church, calls attention to the fact that so little knowledge of the true principles and doctrines of Scripture exists among the professors of Christianity. He evidently means to say that brethren are too little acquainted with the doctrines of redemption, or the principles of their religion, and are not ready always to give an answer to every man that asketh them a reason of the hope that is in them. It is my opinion also that a true Christianity is wanting with many. But what might be the best means to remedy this wrong or to improve this state of things, I do not know; but I think I can candidly say this, that there is something wrong in receiving members into the church, and this is just the end for the accomplishment of which I would labor; namely, that a reformation of life be manifest before-hand. Our *Confession of Faith* requires a scriptural confession, regeneration, and union with God, before baptism can be administered, by which peace and unity would prevail to a greater extent among us. Disunion and discord is a virulent poison to the spiritual life; but peace and unity bring blessing. Let us be dili-

gent to keep the unity of the Spirit in the bond of peace: then a reformation will be speedily accomplished among us, and we shall see the Lord of peace in our midst.

A BROTHER.

### Scripture Illustrations.

#### ORDINARY DRESS AND FOOD.

John, the herald of Christ, after the example of Elijah his prototype, adopted a dress suited to render his preaching more effective. His appearance was stern, like the character of his warnings, his requisitions. See Matthew 3:4, and Mark 1:10. We are not to suppose, however, that his habits were altogether novel, that they had no resemblance to those of his countrymen; they were simple in the highest degree—partook of the poverty and hardships of the lower class of people, as became one who was to reform a luxurious, corrupt age.

The peculiarities in his mode of life have their counterpart in the present habits of the same class. The coat or mantle of camel's hair is seen still on the shoulders of the Arab who escorts the traveler through the desert, or of the shepherd who tends his flocks on the hills of Judea, or in the valley of the Jordan. It is made of the thin, coarse hair of the camel, and not of the fine hair, which is manufactured into a species of rich cloth. I was told that both kinds of raiment are made on a large scale at Nablus, the ancient Shechem. The "leathern girdle" may be seen around the body of the common laborer, when fully dressed, almost anywhere; whereas men of wealth take special pride in displaying a rich sash of silk or some other costly fabric.

The "wild honey," on which John subsisted in part, was no doubt the honey of wild bees, and not a sweet gum, known under the same designation, which flows from certain trees in the East. It is doubtful whether the trees which produce "honey" so called, ever grew in Palestine, though they were said to be very common in Arabia. On the contrary, bees abound there still, not only wild, but hived, as with us. I saw a great number of hives in the old castle near the Pools of Solomon; several, also, at Deburich, at the foot of Tabor; and again, at Mejdal, the Magdala of the New Testament, on the Lake of Tiberias. Maundrell\* says that he saw "bees very industrious about the blossoms" between Jericho and the Dead Sea, which must have been within the limits of the very "desert" in which John "did eat locusts and wild honey." As to the locusts, it is well known that the poorer class of people eat them, cooked or raw, in all the eastern countries where they are found.

#### PURSE AND SCRIP.

As I was one day examining the tombs on the western side of the Mount of Olives, a peasant offered his services as a guide whose costume arrested my attention. He wore a girdle around his waist, which had an opening at one end, fitting it to hold money and other valuables, and at the same time carried a pouch or bag in which he could store away provisions and other things needed on a journey. Here, beyond doubt, I saw the articles to which the Savior refers where he speaks of the "purse and scrip," which wayfarers were accustomed to take with them as a part of their traveling equipment. See Mark 6:8, and Luke 22:35.

#### BURIAL PLACES.

The sepulchres of the Hebrews were very different from those to which the dead are consigned among us. They were generally cut out of the solid rock; sometimes below the level of the ground, but oftener above the ground, and on the sides of mountains. The natural caves, with which the country abounds, were also used for this purpose. The allusion in the Bible to such tombs are very num-

### Scene in a Stage-coach.

I was riding in a stage-coach in Massachusetts. It was full of passengers. There was one man whom the others called Colonel. He talked a great deal about expending fifty millions of dollars to put the country into a state of defense.

It would be a happy thing, I said; it is just what the nation needs; for it is in great danger: it ought to be put into a state of defense. "I hope," said he, "Congress will appropriate all the surplus revenue for that purpose." So do I, I replied. He began to think I was on his side, and to make quite free with me. But, said I, we may differ as to the best way of putting the nation into a state of defense. How would you do it? "Why," said he, "there is but one way. What is that? I asked. 'To build forts and fortifications,' said the Colonel, 'all along our sea coast and on our frontiers, to build more ships of war, to increase the army and navy, to fill the nation with implements of war, and improve the military system.' I thought we should differ, said I. Now, I believe every gun and sword, every fort and ship of war, and every soldier, only adds to our danger. These are the very things that portend our ruin. We have too many of them. If we had not one, we should be safer. 'How, then,' he asked, 'would you put the nation in a posture of defense?' I would take the money and use it, to make all the people love their enemies, and be willing to die rather than kill them; to make all the world feel that we loved them, and that we had no means or disposition to hurt them in any way. Then we should be in a posture of defense. The people would all be armed with a power before which no nation could stand. No nation would desire to invade us. No nation could do it. Would not this place the nation in a better posture of defense than forts, armies, and navies? He confessed that it would, if the whole nation would adopt the method.

Selected by J. G. S.

### Spiritual Food.

Two friends living in the country met together at the village church, a little way from their dwelling.

"What is the use of going to church so often," said the younger to his companion; "since we always hear nearly the same thing?"

"What is the use," replied the other, "of taking your meal so regularly every day, since they are composed of nearly the same dishes?"

"The cases are very different. I must eat to nourish my body which would otherwise perish."

"Not so different as you suppose; for what food is to the body, the exercises of worship are to the soul; and spiritual life will languish if we cease to support it by means which God has graciously given us." "But how happens it," said the younger, "that all men have not the same relish for these exercises as they have for their food?"

"You are mistaken again," replied his friend: "all men, it is true, receive their food with pleasure when they are in health; but when they are sick, food becomes not merely tasteless, but disgusting. It is the same with the soul: that is, in health, while it has peace with God through the redemption that is in Christ Jesus our Lord, then it desires the exercises of religion; it enjoys them, and cannot consent to omit them. It is sick when it is hardened in sin; it has then no appetite for spiritual food; it avoids opportunities for receiving it. The sanctification of the Sabbath is unpleasant. The resemblance goes further still; for, as sickness of the body, if it is not cured end in death, so also the corruption of the soul—that disease with which all men are infected—ends, unless God heals it, in spiritual and eternal death; that is, in the exclusion of the soul from the presence of God."—*Gospel Visitor*.

\* Near the site of Abila, the capital of Abilene (Luke 3:1.)  
† See Sinai and Golgatha, von F. A. Strauss, p. 371.

\* Journey from Aleppo to Jerusalem (1749), p. 86.

## Herald of Truth.

ELKHART, Ind., July, 1868.

A GERMAN DICTIONARY—Inquiries have been made for a good German English and English German dictionary. We would recommend Grieb's Dictionary of the English and German language, published by Shaffer and Koradi, Philadelphia, in two volumes. Price from \$10 to \$12. There are also smaller works, such as Oelschlaeger's, price \$1.50. Adler's large German English Dictionary \$7.00, and the abridged, by the same author, \$2.50. We can furnish the above books, if desired.

### Menno Simon's Foundation.

We are now making the necessary arrangements to revise and republish the English translation of Menno Simon's *Foundation*. We cannot, at present, give the cost of the work exactly, though according to our estimate it will not exceed \$1.25. And should we get sufficient encouragement to warrant us in publishing an edition of, say 2000 copies, they will probably not cost over \$1.00 per copy. We hope the brethren in every Church will take steps to ascertain how many books will be wanted, and write us, so that we may make some estimate as to how many it will be best to print. The work should be in possession of every Mennonite family, so that they may become acquainted with the writings of one of the brightest pillars of the Church, and one whose name our Church bears.

### The Martyr's Mirror.

The *Bloody Theater, or Martyr's Mirror*, in the German language, is out of print, and as considerable demand has recently been made for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of subscribers to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will not exceed \$6.00 per copy for an edition of 1000 copies. If we can get subscribers for 2000 copies it will not exceed \$3.50 and may be less.

### How to Send Money.

We have, during the last three or four months, received a good many letters that had been sent to us with money for the paper, which had been opened, and the money taken out. Only this week, we have received two which were opened by the same person and in

the same manner; and nearly, if not quite, all these have been from Pennsylvania and Maryland. Now, we would advise our friends to obtain Post Office money orders, or drafts, and, where these cannot be obtained, have the letters registered. If money is sent to us in either of these ways, it will be sent at our risk. We hope our friends will take particular notice of this matter, as it is not safe at present to send money by mail without registering. We pity the poor fellow who is thus so thoughtlessly heaping up for himself wrath against the day of wrath, for surely he, as all others, must give a final account of his misdeeds, at the bar of an all-seeing God. He may be able, for a while, to conceal his dark deeds, yet the eye that never sleeps will ever see him; for before God no action can be hid. "Let him that stole, steal no more, but rather let him labor with his hands, the thing which is good, that he may have to give to him that needeth." Eph. 4: 28

A correspondent, writing from McVeytown, Mifflin Co., Pa., says, "On the 21st of May, there was preaching here in our little church. The emblems of the broken body and the shed blood of the dear Savior were partaken of, and Bro. Michael Yoder was called, by lot, to the Gospel ministry."

The same correspondent says, "I do wish very much that more of the brethren and sisters who have the qualifications would write for the Herald. I feel that the paper is not so interesting, when it appears in a borrowed dress."

The following encouraging letter was received recently from a brother in Dekalb County, Indiana.

We have taken the Herald now one year, and we will not do without it as long as we can possibly have it. This little visitor often comes to us when we need encouragement and consolation. And every time we can receive such from it. In the June number I noticed an article on "The Non-resistant at the Ballot-box." I read it with much interest, and I hope every brother that reads it will be benefited by it. I would like to write more, but I am not practiced in writing. We believe the paper has done much good. May the Lord bless the work more and more!

### Doing Good.

The following little item was sent to us a good while ago, with a list of subscribers, for publication. We have however withheld it to the present time, for reasons which need not here be mentioned. We hope no one will take offense because we give it now, but rather go and imitate her good example.

"There is here an aged woman of upwards of three score years and ten, who has exerted herself in getting a few subscribers. Would others imitate her example in trying to do good, and thus help spread the Gospel of Truth!" S. H.

Would they, indeed! how much good might be done!

## Correspondence.

For the Herald of Truth.

### Conference in Canada.

The Canada Conference was held this year on the last Friday in May, in Weidman's Church. A goodly number of bishops, ministers, deacons and brethren were present. There were a bishop, two ministers, and a deacon, from the United States here also, besides those from the various districts in Canada. Edifying addresses were delivered and all were exhorted to be steadfast in the discharge of their respective duties. All conformity to the vanities of the world was earnestly testified against, &c. In peace we all met together, in peace discussed the various topics among us, and in peace we separated again. May God grant his everlasting blessing and peace to us. Whilst the strange brethren were with us there were several meetings held. On Sunday after Conference, the sufferings and death of our Savior were called to remembrance by the communion, with bread and wine, of a goodly number who participated in the same. May God help us, that we may grow in faith and love continually through Jesus Christ. Amen.

DANIEL B. HUBER.

### A Journey to Missouri.

On Friday afternoon, the 8th of May, I, in company with my brother George Brenneman, took passage on the train at Lima, and, on reaching Johnson's Station, sixty-six miles south of Lima, we were met by Bro. John M. Greider, with whom we then went home. On the 9th, we visited Bro. Henry Huber, and in the afternoon we had meeting in the new meeting-house (near Bro. Huber's), a good substantial building of brick. May God richly bless the brethren and sisters who assemble there, and may he hear the prayers which are offered up therein, and may the praise and thankofferings be a sweet savor pleasing and acceptable to him. In the evening, we visited a man who, being concerned for his soul's salvation and desiring to be received into the church, was then examined and instructed by us. On Sunday, the 10th, there was meeting twice in the above mentioned house: in the forenoon the man above referred to was admitted by baptism into the church and the sacrament of the Lord's supper celebrated. Love and peace seemed to prevail in the church. May God grant that they may continue steadfast in peace, and may he bless them and cause them to prosper. Amen. In the evening, we went home with Bro. Greider again, where we stayed all night. On Monday, the 11th, he took us to Dayton, a distance of eight miles, where we stayed till next morning at the City Hotel. Here Bro. John Huber and a neighbor joined our company, the latter also bringing for me a letter from Bro. Peter Niesely, of Lancaster County, Pa.

On the 12th, at 4 A. M., we took the train to Cincinnati, a distance of sixty miles, from there to St. Louis, a distance of three hundred and forty miles, where we arrived on the 13th at 11 A. M., putting up at the Clinton House. Taking the train again at eight A. M., we arrived, by the endon House. Blessing of God, at Tipton, Monticau County, Mo., on the Pacific Railroad, about 7 P. M., 163 miles, putting up for the night at the St. Louis House. In Cincinnati we fell in company with four Pennsylvanians, among whom was a brother, Emanuel Weaver's father, and who went with us as far as Tipton. The next morning, the brethren Jacob C. and Martin Good came and took us home with them on their wagons. We then visited the brethren there, and, on Sunday the 17th, we had meeting twice at the house of Bro. Peter P. Lehman. On Monday we had meeting again by baptism, on which occasion a new member was added to the church by baptism. On the 19th, we met again at the same place and celebrated the Lord's supper in remembrance of our crucified Redeemer in which a goodly number took part.

There are, in this settlement, about thirty-eight brethren and sisters, mostly Swiss, there being four American families among them. They have united and organized a church, except three persons (if I mistake not) who refuse to join in with them, thinking that the mode of government is too strict. May God lead them to reflect and remember that the Savior

says, "Strait is the gate and narrow is the way which leadeth unto life," and "if any man will come after me, let him deny himself, and take up his cross, and follow me." May God bless this little flock with his Spirit of love and peace, that they may dwell in unity and harmony, growing and prospering as they go hand in hand through life till they are gathered to rest evermore. This church, however, has no preacher yet, but they seem to be ardently desirous of having one. Yet it is a comfort to them to know that, if they are sincere in their devotion to God, the true and chief Shepherd of their souls will be with them, and if they truly and earnestly ask him to send a laborer to them, he will, no one doubts, send one more; for "he that seeketh, receiveth." I commend them, therefore, to God and the word of his grace. May he be with them and watch over them. In the evening after the communion of the Lord's supper, there was meeting at the house of Bro. Martin Good. It was our intention on the following day to proceed farther on our journey; but learning that a number of brethren from Virginia were on their way to Monticau County, we tarried a day longer, and the Lord so ordered that we met with them in the afternoon and spent the evening very pleasantly with them. There were five brethren; namely, Bro. C. Brunk, Bro. S. Shenk, Bro. J. Gell, Bro. A. Wenger, and Bro. M. Brenneman; but we could be together only a short time. God grant that we may meet again, where there will be no more parting for ever.

Knowing that several brethren of our faith lived in Dallas County, Mo., we wrote to them that we expected to pay them a visit, and that we intended to come on the mail-coach from Scotland. But as they were aware that no stage-coach ran from Scotland to their place, they sent Bro. Shantz, with a two-horse conveyance, a distance of eighty-two miles, to meet us and convey us to our destination. This, I thought, evinced a hunger after the word of God. I had to think, that if we in the North, should have to go eighty-two miles to bring a preacher to preach to us the word of God, we would most likely be disposed to complain of hard times. On the 21st, we set out with Bro. Shantz on our journey, the neighbor above mentioned, who came with us, now returning home. On the second day, late in the evening, we reached Bro. Shallenberger's. Here we found seven brethren of our faith, with whom we tarried till the 27th, during which time we had four meetings. One person was received into the church by baptism and the Lord's supper was celebrated. There are now eight members there in all. They seem to be well satisfied as regards their worldly condition; but as regards their spiritual interest, they are as sheep without a shepherd. They desire that ministers of the word would visit them often, and also that more members of their faith might settle among them. Land may still be bought cheap there. Those who purpose to visit them should go from St. Louis to Franklin on the Pacific Railroad, a distance of thirty miles, thence by railroad to Rolla, thence on the stage-coach to Lebanon, in Dallas County, Mo., from which place it is eleven miles farther west to Bro. Shallenberger's. May the Lord strengthen the little flock in the faith, and bless them with spiritual power, that they may be able to continue steadfast in the good fight of faith to a happy end. Amen.

On the 27th, Bro. Shantz brought us on our way to Springfield, forty miles. (I think he fully performed his duty toward us.) Here we had to lay over (till the morning of the 29th, before we could get an opportunity to get on the stage-coach. While here, we put up at the house of widow Walter, where we had good accommodations. In this place, we still could see many marks of the war. On the 28th, the city was visited by a terrific hailstorm accompanied with rain, doing considerable damage to the town. Many of the hailstones were about the size of a small walnut. The storm did considerable damage to a large two-story brick church belonging to the Methodists. About half of the roof was blown off, the gable-end thrown into the building crushing, about one half of the upper floor to the lower floor. It was estimated that two thousand dollars would not repair the damages. There was but one lot between the place we stayed and the damaged building.

In the city, through down chimneys, but no person was injured so far as we learned. On the 29th, we rode on a coach fifty-five miles to Sarecox, putting up for the night at C. Osborn's, where accommodations were good. On Saturday the 30th, we reached Carthage, in Jasper County, after traveling about fifteen miles, where we were met by Bro. Joseph Blosser, who lives four miles west of Carthage and with whom we then went home. In this vicinity, there are only five members of our church. They are encouraged, however, with the hope that several more will soon move into that section. We remained in this neighborhood till Thursday the 4th of June, and had meeting twice. The brethren and sisters seem to be in good spirits. May God watch over them and keep them safe in the way.

On Thursday afternoon, we went, by coach, to Lamar, twenty-five miles, where we stayed over night at the Lamar House. On Friday sixty miles to Steel's, on Saturday again sixty miles to Steel's, and on Sunday, the evening on the train to Tipton, twenty-eight miles further, where the brethren, Martin and J. C. Good, again met us, taking us home with them, where we arrived safe on Sunday morning, at two o'clock. On Sunday afternoon the 7th, we had meeting in a school-house, a very attentive audience being assembled. On Tuesday afternoon, we had meeting again at the house of Bro. Peter P. Lehman. Here we had adieu to most of the brethren and sisters, commending them to God, and



went home with Bro. C. Lukenbill. The next day we took dinner with Joel Good. In the afternoon, he brought us to California, ten miles. Then taking the train Thursday the 11th, 2 A. M., coming via St. Louis, Terre Haute, Indianapolis, and Sidney, we reached Lima on the 12th, a little after the middle of the day. There I left the rest of the company, they going on to Delphos, while I walked home, a distance of seven miles and, thanks to God, found my family all well. We had a pleasant and prosperous journey and found the people of Missouri, so far as we got acquainted with them, generally sociable, hospitable, and peaceable. I believe, it is fully as safe traveling in Missouri as in Ohio. We saw also much beautiful, rich, and cheap land, much of which is still for sale. We found, however, also much poor, rough and almost useless land. I think it best for the present not to give my opinion of the quality of the land in the different counties. Who wishes to know more about it, would do better to go and choose for himself.

I rejoice also to be able to say that, in all our meetings in Missouri, the people were very quiet and attentive, observing good order. I shall never forget the love which the brethren and sisters manifested towards us, while we were with them. God reward them for the same in the day of retribution.

I close with a cordial greeting of love to all the brethren and sisters before whose eyes or ears this may come, and who love Jesus. Amen.  
J. M. BRENNEMAN.

### A Journey to Illinois.

Much beloved brethren and sisters in the Church of Christ, who walk not after the flesh, but after the Spirit, who are called to be saints and sanctified, who walk in the light, grace, peace, and mercy from God the Father and the Lord Jesus Christ, with the indwelling power of the Holy Ghost, as a brotherly salutation in Christ Jesus. Amen.

When our bodies are diseased, when distressed with fever and pain, how anxious are we to restore them to health. Every effort is made to check the disease. The physician is called, medicines are given, and everything carefully attended to. But how much more should we be concerned about our souls. When the soul is diseased with the plague of sin, how should we haste to call in the spiritual Physician, the great Physician of souls, and carefully apply the prescribed remedies, and if this is done none need be concerned about the skill of the Physician, nor the adaptability of the medicines; for his skill and his remedies never fail. Let the sinless soul remember the words of our Savior, who says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him shall not perish, but have everlasting life." Jn. 3: 14-15.

I will endeavor to give a brief account of a journey I made in company with my younger brother to the state of Illinois. We left home, on the 16th of March, and after a ride of 24 miles on horseback, we traveled on the railroad to Eureka, Illinois, visiting our beloved and aged mother, who is living with her son-in-law. We enjoyed ourselves well. On Friday evening, we attended an appointment for preaching at the house of my brother-in-law, Abraham Miller, in Fayette Co. The house was filled with an attentive audience, and we hope the blessing of God was with us. On the 21st, we took leave of our beloved mother and friends, and came to Woodford County, where we visited the aged co-laborer in the Lord's husbandry, Jost Bally, and attended meeting in the adjacent school house. Bro. Hirstein also was present. A very attentive audience was present. After meeting, we visited the aged Bro. Bally and family. Sister Bally has been much afflicted, but so far recovered again that she was able to sit in her chair. After visiting others of our friends, we took leave the next day, and accompanied by our mother, came to Chatsworth, in Livingston Co., where we visited our friends, and enjoyed ourselves well. We also attended an appointment for preaching in a school house on the evening of the 24th, and another at another school house on the evening of the 27th. We had attentive audiences at both places.

After this, we took our departure and were brought to Chatsworth Station, where we again took the cars, and in due time arrived safely at home. I desire also to express my sincere thanks to the brethren for the love they manifested towards us, and I am also thankful for the mercy and care of our heavenly Father both towards me and my family during my absence. And may we all "press toward the mark for the prize of the high calling of God in Christ Jesus." Amen.

Hausertown, Owen Co., Ind.

ELIAS MISHLER.

Let order o'er your time preside,  
And method all your business guide.

### I beg Pardon.

For the Herald of Truth.

It appears, I have given an occasion of offense to many beloved brethren by my awkward article on divorce and marrying again, according to Matt. 19: 9; as it appears in the Herald of Truth, No. 50. I am very sorry, that I have made known my thoughts on this subject through the Herald; but it is done now, and can not be undone. It also gives me pain, that I have offended any of the brethren, and I, therefore, sincerely beg their pardon. The principle which I maintained in said article, I have never yet helped carry out in any case, nor did I ever have any intention of doing so without the counsel and consent of the brethren. I wish to do nothing except the holy will of God, and I desire from my heart, finally to be saved by grace, if possible. And if the brethren do not esteem me altogether too unworthy, I would desire that they earnestly entreat the Lord to be merciful to me, and to give me understanding in that in which I am yet ignorant, and to enlighten me in that which is yet dark to me. Your humble, weak and unworthy brother,

J. M. BRENNEMAN.

### Faith and Works.

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose, one saying that good works were of small importance, and that faith was everything, the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars. That in my right hand I call 'faith'; the other, in my left 'works.' Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result,—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached." As the flower is before the fruit, so is faith before good works. Faith is the parent of works, and the children will bear a resemblance to the parent. It is not enough that the inward works of a clock are well constructed, and also the dial plate and hands; the one must act on the other, the works must regulate the movement of the hands.—*Archbishop Whately.*

### Charity.

When constant Faith and holy Hope shall die,  
One lost in certainty, and one in joy;  
Then thou, more happy power, fair Charity,  
Triumphant sister, greatest of the three,  
Thy office and thy nature still the same,  
Lasting thy lamp, and unconsumed thy flame,  
Shalt still survive—  
Shalt stand before the Host of Heaven confessed  
Forever blessing and forever blest.—*Prior.*

One thing at once be still begun,  
Contrived, resolved, pursued, and done.

### Questions & Answers.

In the May No. of the *Herald*, an explanation is desired on these words (Rev. 9: 7-8): "And the shapes of the locusts were like lions unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions."

In order to understand this passage properly it is necessary to premise, First, that, in the 'Apocalypse, the church of God is symbolized by the city of New Jerusalem descending from God out of Heaven, prepared as a bride adorned for her husband, as we may see from a number of passages in reference to this point. Secondly, that therein is portrayed the kingdom of darkness and the last judgment, and also certain powerful kingdoms of this world, which are represented by the beast rising out of the sea with seven heads and ten horns, &c.

The seven angels with the seven trumpets, and likewise the seven vials of wrath, are certain important periods of time from the birth of Christ to the end of the world. The above quoted words evidently refer in part to the period of the sounding of the fifth trumpet. At the sounding of this trumpet, the first war was proclaimed by the angel. This has reference to the fearful bloody wars which have in part already taken place, and are still progressing toward a complete fulfillment. These are represented by the "locusts" and the "teeth of lions." For as locusts destroy every vestige of growing vegetation where they pass through in swarms, and the teeth of lions crush every thing that falls into their power, so also destruction and devastation attend wars, when men have fallen so far from God and his word, being of those of whom Peter says they "as natural brute beasts made to be taken and destroyed, have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness" (2 Pet. 2: 12-15); and Paul says of them, "They walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4: 18-19.

When men have so far departed from the teachings of Jesus, God will also give them up as Paul says, to uncleanness, through the lusts of their own hearts, to dishonor their own bodies. James says, "This wisdom descendeth not from above." This is much rather to be compared to a smoke ascending from the prince of darkness, and out of this smoke therefore come the locusts which have power like unto scorpions; that is, with their deadly instruments, of which we had an example, a few years ago, in our own country; and at such times no pains are spared to make the instruments of death as fatal as possible. When these implements of death are made use of in case of a conflict between two hostile armies, then the above-quoted words are fulfilled. They are as natural brute beasts. Then the image in man is changed into the image of the fourfooted beasts, as Paul says. The Lord also says through the prophet, "A nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. . . . The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of a flame of the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people in battle array." Joel 1: 6; 2: 4-5. Such an army he compares (2: 25) to locusts, and these are like horses prepared for battle and on their cunts, and these are like horses prepared for battle and on their heads are as it were crowns like gold and their faces are as the faces of men. They have hair as the hair of women, and their teeth are as the teeth of lions. As the hair is a lifeless part of a human form, destitute of feeling, but still indicates the existence of a human form, so also are such men lifeless according to the spirit.

If any one should think, I have, in my description, attached too much importance to this matter, I will willingly permit myself to be corrected of any error, and instructed through the *Herald* by the word of God. A BROTHER in the Omish Mennonite Church.

### Children's Column.

#### The Mountain Flower

In Ross-shire, Scotland, there is an immense mountain gorge. The rocks have been rent in twain, and set apart twenty feet, forming two hundred feet in height. On either side of the natural walls in crevices where earth has collected, grow wild flowers of rare quality and beauty. A company of tourists, visiting that part of the country, were desirous to possess themselves of specimens of those beautiful mountain flowers; but how to obtain them they knew not. At length they thought they might be gathered by suspending a person over the cliff by a rope. They offered a Highland boy, who was near by, a handsome sum of money to undertake the difficult and dangerous task. The boy looked down into the awful abyss that yawned below, and shrank from the undertaking; but the money was tempting. Could he confide in strangers? Could he venture his life in their hands? He felt that he could not; but he thought of his father, and, looking once more at the cliff, and then at the proffered reward, his eyes brightened, and he exclaimed, "I'll go, if my father holds the rope."

Beautiful illustration of the nature of faith. If the Highland boy could only place the strong hand and loving heart of his father at the end of the rope, he would descend the precipice with a fearless mind. Love and power would keep him from falling, and bring him up again with his floral prize,—a trophy of the father's affection and his own faith.

For the Herald of Truth.

#### A Lesson from the Ants.

"Go to the ant, thou sluggard; consider her ways, and be wise." Proverbs 6: 6.

DEAR YOUNG FRIENDS:—One beautiful May morning, my labors led me to cut down a tall tree. After it had fallen to the ground, I cut into its trunk about fifty feet from the stump, here my ax let day-light into a small cavity and out bustled a whole colony of little brown ants in great excitement. I soon became so much interested in them that I watched them for some time with much interest; and I wish to give you some thoughts I had concerning them.

What wonderful workers ants are! When the tree in which they had made their home rocked and fell crashing to the earth; and when, after repeated strokes, the ax broke through the walls of their home, it is easy to suppose that it would seem to them as if all the world was going to destruction. But all this—to them terrible event—did not for a moment dishearten them. Many of them and their eggs fell out upon the chips and dirt, but no sooner were they out than they hastened to and fro in all directions, pulling and carrying eggs as large as themselves and trying to hide them wherever they could. They were much busier hiding eggs than you are before Easter.

Ants do not become discouraged as some of us. They tug and toil in hearty earnest. In the verse at the head of this article, Solomon holds them up to us as examples of industry. No doubt, the

founders of this colony of ants had traveled patiently up and down tall trees and far out along the branches in search of a place for their home. At last they found a hollow place in this tree, fifty feet from the ground. Then, we may suppose how earnestly they set themselves to work, to clean it and fix it up for their home, and what toilsome journeys they took up and down that tall tree bearing burdens of provision. If you go into the woods, you will see ants almost any time passing up and down the trees and seeming to be too busy to stop to look at you. I do not suppose there is a lazy ant in the world. Then if we consider the ways of the ants, we may learn at least these lessons:

- 1st. We may learn that it is a shame to waste time idly.
  - 2nd. We may learn not to become discouraged and "give up," when accidents and difficulties come in our way.
  - 3rd. We may learn in time to prepare for *eternity* as the ants in summer prepare their meat for winter.
- Some of you may think it too simple and little a matter to talk about and learn from ants; but Solomon in all his wisdom did not feel himself above talking about ants, and spiders, and locusts. He says (Proverbs 30:24-25), "There are four things which are little upon the earth, but they are exceedingly wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces. Your friend,
- J. K. HARTZLER.
- McVeytown, Pa.

### Going to Law.

Gasperd and Frantz were neighbors. They had a dispute about a meadow. Frantz said, "The meadow is mine." "No," said Gasperd, "it is mine." Thus they contended. Frantz went to the judge to get him to settle the dispute. The judge appointed a day to meet them, and to decide who should have the meadow.

It was summer, and the meadow was ready for mowing. Gasperd took his scythe, went into the meadow, and began to mow. Frantz saw him, went out to him, and said, "My friend, you know we are at variance about this piece of ground?" "Yes," said Gasperd, "but as I know the meadow belongs to me, I have been mowing it." "But I have applied to the judge," said Frantz, "that he may decide which of us is in the right, and he has appointed to-morrow for us to appear before him, and tell our stories, that he may declare to whom it belongs." "Frantz," answered Gasperd, "you see, I have begun to mow the meadow, I must gather in the hay to-morrow, I cannot go." "What is to be done?" answered Frantz: "how can I disappoint the judge who has fixed on to-morrow to decide the question? Besides, I think it is necessary to know to whom the ground really belongs, before gathering in the crop."

Thus they disputed for some time. At length, Gasperd seized Frantz's hand, and said, "I will tell you what, my friend, I have just thought of a plan to settle it."—"What is it?" asked Frantz.—"Why," said Gasperd, "you can go alone to the judge. First give him your reasons for thinking the meadow is yours. Then give him my reasons for thinking that it is mine. Argue on both sides. Why need I go at all? I will leave it all to you."—"Agreed," said Frantz, "and since you trust me with the management of your side, depend upon it, I shall act for the best."

Frantz set off the next day to meet the judge, and Gasperd went to gather in the hay. Frantz first argued on his own side: then he began to argue for his friend with all his might. The verdict was given in Gasperd's favor. Frantz hastened back to his neighbor. "I congratulate you, friend Gasperd," cried he, as soon as he saw him: "the meadow is yours, and I am glad the dispute is at an end."

What a kind and loving way was this, to settle disputes, and to manage lawsuits! Whenever any body goes to law with you, or seeks redress by appealing to judges and courts, do as Gasperd did. Rather than go to law, ask your opponent to argue on both sides, and to manage your cause, and state your reasons as well as his own, thus there would be an end of lawsuits.

Plattsville, Ontario.

Selected by J. G. STAUFFER.

### Speak No Ill.

Nay, speak no ill, a kindly word  
Can never leave a sting behind;  
And, oh, to breathe each tale we've heard,  
Is far beneath a noble mind.  
Full oft a better seed is sown,  
By choosing thus a kinder plan;  
For if but little good we know,  
Let's speak of all the good we can.  
Give me the heart that fain would hide,  
Would fain another's faults efface;  
How can it pleasure human pride  
To prove humanity but base?  
No, let us seek a higher mode,  
A nobler estimate of man;  
Be earnest in the search of good,  
And speak of all the best we can.  
Then speak no ill, but lenient be  
To others' failings as your own;  
If you're the first a fault to see,  
Be not the first to make it known.  
For life is but a passing day,  
No lips may tell how brief the span:  
Be earnest in the search of good,  
And speak of all the best we can.

—Selected.

### Hymn.

How pleasant 'tis to see  
Kindred and friends agree,  
Each in his proper station move,  
And each fulfill his part  
With sympathizing heart,  
In all the cares of life and love.  
'Tis like the ointment shed  
On Aaron's sacred head;  
Divinely rich, divinely sweet,  
The oil through all the room  
Diffused a choice perfume.  
Ran through his robes, and blest his feet.  
Like fruitful showers of rain  
That waters all the plain,  
Descending from the neighboring hills,  
Such streams of pleasure roll  
Through every friendly soul.  
Where love like heavenly dew distills.

### The Bible.

This is the ladder whereby men may climb to Heaven. And yet we need not ransack the Indies to enrich ourselves with it, nor venture shipwreck, to bring it home. We need not sell lands and houses to purchase it, nor run the hazard of sword and fire to secure it. It is a thing always to be had, always within call, ever at hand, and very profitable—no burden in a journey, no load in a voyage. We may carry it wherever we go, when at home or abroad and even in the stillness of night, we may dwell upon it with holy contemplation, as did the ancient patriarch in his dream of angels ascending and descending.

### Nothing but Leaves.

After Jesus had cast the wicked men out of the temple, he left the city and went into Bethany and lodged there, and in the morning as he returned to the city he was hungry, and seeing a fig-tree he sought it, hoping to find some fruit, that he might appease his hunger, but found upon it nothing but leaves.

There are many like the fig-tree; they commence life with bright prospects for the future. Their hearts beat high with expectation; they gather for themselves wealth and honor; they spend a life-time in seeking for something to satisfy their longings for rest, and when heart-sick and weary they turn to their treasures, their wealth, for comfort, but they find it is all a glittering show. Their life has been a failure. They have gathered "nothing but leaves."

There are those who make great professions, can pray long and loud, and give when their alms can be seen of men, and they thank God that they are not as other men; but how will it be when the Master comes and seeks fruit of them? In that day their long prayers, their good name, their form of godliness will avail them nothing; they will find to their sorrow they have gathered "nothing but leaves."

But this is a personal question. How is it with us? are we bearing fruit? When the Lord of the harvest comes, what will be our offering? If leaves, what will be our excuse? Shall we say, "Lord, we did not have much time to work; it was the eleventh hour when we were sent into the vineyard, and we found it such hard work to resist temptation, and we had so many trials, that we rested through the heat and burden of the day, but we gathered some leaves; lo! there thou hast, that is thine?" Will he say, "Well done?" or will it be, "Depart; I have sought fruit of you, and found none. The fields were white already to harvest; could ye not have gathered one sheaf for me? Depart, ye wicked and slothful servants?"

There is not one whom God has called to work in his vineyard that wants this said of him. Then let us go to work. It is time we were about our Father's business. It is no time now to fold our arms in idleness. Let us go to work for Jesus. The Christian must not waver. God does not want half-hearted Christians, and he will not work through them; he wants whole-souled men and women to work for him.

Let us be in earnest and work while the day lasts. Trusting in Jesus, let us go to work for him, and when he comes, he will say of us as he did of one of old, "She hath done what she could."—*Crisis*.

### The Great Aims of Religion.

Were a man (says Dr. Barrow) designed only, like a fly, to buzz about here for a time, sucking in the air and licking in the dew, then soon to vanish back again into nothing, or to be transformed into worms, how sorry and despicable a thing were he! And such, without religion, we should be. But it supplieth us with business of the most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all vain conceits, and to cleanse our hearts from all corrupt affections, to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the disposition of our souls and the actions of our lives to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God, and aiming at the resemblance of his perfections; upon obtaining a friendship, and maintaining a correspondence with the high and holy above; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquisition of joy and glory everlasting.

### Idle Words.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." An idle word is a word that does nothing, that neither ministers grace nor instruction to them who hear it. "By thy words thou shalt be justified." That is, the whole tenor of thy conversation will be an evidence for or against thee in the great day.

Solemn words, and yet how little thought of by many who profess to be followers of Christ! A great influence is exerted by idle words, especially on the young, whose minds are naturally vain, and yet susceptible of serious impressions. Many who profess religion, will join in vain and idle conversation, and if one were to reprove them, they would say there is no harm in it; as if words were of no account! "In the multitude of words, there wanteth not sin, but he that refraineth his lips is wise." Put away from thee a froward mouth, and perverse lips put far from thee." "I said I will take heed that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—*Earnest Christian*.

### Jesus Willing to Save.

Why did Christ, a king in the midst of Heaven, glory in becoming a babe in this earth of misery? You say to save sinners. Why did he toil and weep among the worst and most hard-hearted, with hardly any reward but that of contempt? You say, to save sinners. Why did he bow his head in wondrous submission, when torn with the pains of deadly agony in Gethsemane? Why was he silent when led by cruel murderers to the place of insult and crowned as the King of sorrows with shame and thorns? You say, it was to save sinners. Why did he yield his body to be smitten with the hand and rod, and torn with the lacerating scourge, and pierced with the nails and the spear? Oh, it was to save sinners. If, then, the immortal Jesus has passed through valleys of the deepest humiliation, through shades of darkest misery, through flames of hottest tribulation, and preached, and lived, and labored, and suffered, and died, to save sinners, oh, tell me, will he cast them out when they come to him? When they come to him and say,

Thy blood can make the vilest clean.  
Oh, let that blood avail for me?

No. When the guilty sinner comes, he will welcome him to the cross, welcome him to his arms, welcome him to life eternal. He will bid him remove all his doubts and fears, and give him the blessed assurance of forgiveness and acceptance, for he is willing and ready to save all that come unto him.

### Conversion.

When a person is really converted, he will not only abstain from drunkenness, profanity, quarreling, gambling, falsehood, breaking the sabbath, frequenting theatres, balls, and other openly irreligious acts; but it will also lead him to take a previously inexperienced delight in private, family, and social prayer, in attending religious services, distributing religious reading, visiting the sick and afflicted, and instead of criminally wasting time in reading novels and romances, he will engage as much time as possible in meditating on the sacred truths of the Bible.

## Life's Changes.

How many hearts have been wounded, how many tears have been shed, through what may all be spoken in one little word—"Change!" It is written on everything we behold. The flowers we see one day growing and expanding in all their brilliancy, the next day may be scattered to the ground. Even the leaves that grow on the sturdy oak last only for a season, and as we see them in their freshness, they almost fill us with the hope that they will not fade away. But alas the autumn comes and these, too, droop and die. Not only do we see this change in the flowers, and in all nature's works, but we experience it in all we do. How transient are all earthly enjoyments! In the memory of the past how many scenes can we recall that once made our hearts glad, and filled us with joy! Where are many of our dearest friends? The rolling billows may have separated us from them, or we may have said farewell, never again to see them on this side of Jordan. It may be that the friends we trusted have proved false. But what is the lesson we are to learn from all this? Not to fix our affections on things below, but to look forward to that country where the scenes, as they pass, will only be renewed in all their loveliness to eternity. Here there are a thousand ways in which we may be separated in a moment from those we love, but there we meet never again to be divided. There death never comes. Are not these joys that never end worth living for? Is it true, we see through a glass darkly? We know not the extent of heavenly joys; but this we know, that they endure forever. Let us, then, endure nobly while we are here, that we may become worthy of the inheritance that is "incorruptible and undefiled, and that fadeth not away."—*Methodist New Connection Magazine.*

For the Herald of Truth.

## The Stream of Life.

The stream of life is going dry.  
Thank God that sands and more  
I see the golden sands which I  
Could never see before.

The banks are dark with graves of friends:  
Thank God for faith sublime  
In the eternity that sends  
Its shadows into time.

The flowers are gone that with their glow  
Of sunshine filled the grass:  
Thank God, they were but dim and low  
Reflections in the glass.

The autumn winds are blowing chill,  
The summer warmth has come:  
Thank God, the little dew drop still  
Is drawn into the sun.

Strange streams—to be exhaled so fast  
In cloudy cares and tears:  
Thank God, that it should shine at last  
Along the immortal years.

L. O. H.

Religion is falling in love with Jesus. The church is in love with Jesus—is espoused to him as his bride—he is her beloved—is fitting up mansions for her reception, while she is making herself ready "for the marriage of the Lamb." But there are some whose piety is like the love of a bride who marries a husband for whom she has no love, because of his wealth; yea, there are many who seem to enjoy the prospect of a home in heaven with friends gone before, who manifest no love for the bridegroom.

## Hope—Faith—Love.

There are three lessons I would write—  
Three words as with a burning pen,  
In tracings of eternal light,  
Upon the heart of men.

Have Hope. Though clouds environ now,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow—  
No night but hath its morn.

Have Faith. Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know this—God rules the hosts of heaven—  
Th' inhabitants of earth.

Have Love. Not love alone for one,  
But man, as man, thy brothers call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul—  
Hope, Faith, and Love—and thou shalt find  
Strength when life's surges rudest roll,  
Light when thou else wert blind.

## Our Heavenly Father's Love.

God smiles upon his creatures here  
With every morning's light,  
And causes nature to appear  
All beautiful and bright.

We see his love in every tree,  
In every blade of grass;  
And singing birds, whose joys are glees  
We cannot well surpass.

How strange it is that those there are,  
Who cast their eyes abroad,  
And view this world so bright and fair  
Without one thought of God.

May they, O Lord, be led to feel  
That thou dost love them all,  
At mercy's throne be brought to kneel,  
And at thy footstool fall!

Selected by M. A. C.

## Home.

If this be our best prototype of heaven, how imperative is the duty of parents to make it so pleasant and happy for their children, as that its delights shall ever cause each child to long to be fitted for the enjoyment of the unending communion, the ecstatic singing, the unspeakable glories of their home of homes beyond the sky.

## Married.

On the 14th day of May, 1868, by Joseph Cober, EMANUEL M. SAYLOR to CATHERINE E. BIXLER, both of Fayette Co., Pa.  
On the 4th of June, 1868, in Elkhart Co., Ind., by Jonas D. Troyer, SOLOMON KAUFFMANN, of Lagrange Co., Ind., and ESTHER YODER, of Mottville, St. Joseph Co., Mich.  
J. A. H.

## Died.

On the 25th of February, in St. Georges Township, Fayette County, Pa., FRANCES E., only daughter of E. M. and C. SAYLOR, in the 4th year of her age. Funeral sermon by Bro. David Johnson.

On the 2nd day of March, in Franklin Township, Wayne Co., Ohio, after a lingering illness, NANCY GERTZ, aged 77 years, 5 months, and 4 days. She was buried on the 5th. The funeral sermon was delivered by Pre. Henry Martin. The deceased was a consistent member of the Mennonite Church for more than 40 years. She leaves many friends and relatives to mourn their loss.

On the first of April, in Elkhart County, Indiana, of disease of the kidneys, from which he suffered much for about five months, Bro. JACOB FARRER, aged 71 years, 9 months, and 21 days. During the time of his sickness he was necessitated to sit in his chair day and night, but in all his afflictions he murmured not, but waited, in patient resignation to the will of God, the hour of his release. He was born in Rockingham County, Va., and was a minister of the Gospel in the Mennonite Church over thirty years. He leaves a wife and five children to mourn his departure. Remarks, appropriate to the occasion, were delivered by the brethren from Rev. 14: 13.

Now rest thou, aged brother, rest,  
From all thy labors free:  
Thy pains shall thee no more molest  
To all eternity.  
How calm thy sleep! how sweet thy rest!  
Oh! shall I once be met  
To dwell with those so truly blest,  
When called in death to sleep?

On the 3d of April, in Woolwich Township, Waterloo County, Ontario, of infirmities of old age, JACOB LEHMAN, aged 79 years, 2 months, and 5 days. He was buried on the 6th in Martin's burying-ground. Funeral sermons were delivered by Moses Erb and Daniel Wismer, from Phil. 1: 21. The deceased emigrated from Europe to Canada, where he settled in Perth County, Upper Canada, and lived there till a few weeks before his death, when he moved to his son-in-law, in Waterloo Co., where he died. He leaves a widow and five children, 38 grandchildren, and four great-grandchildren.

On the 4th day of April, 1868, in Johnson County, Iowa, CATHERINE, wife of CHRISTIAN GROENRICH, and daughter of John and Barbara Stutzman, of Fairfield Co., Ohio, aged 41 years, 11 months, and 27 days. She was buried on the 6th. The funeral was attended by a large concourse of friends and relatives. She leaves a family of nine children to mourn their loss. A funeral sermon was delivered by Abner Yoder, from Matt. 24: 42—44. The deceased was a member of the Omish Mennonite Church.

On Sunday, April 19th, Lower Salford Township, Montgomery County, Pa., of consumption, BRO. ABRAHAM ALDERFER, aged 62 years, 9 months, and 4 days. His body was consigned to the grave on the 22d in the Salford Mennonite Graveyard. He was for many years a faithful laborer in Salford Church, and died in hope of attaining a happy immortality. We hope our loss is his eternal gain. He bore his sufferings with Christian fortitude. At his burial Bro. Isaac Clemmens preached at the house of mourning, and the brethren Henry S. Bauer and Henry Neis delivered consolatory addresses at the church to a large audience of mourners.

On the 25th of April, in York County, Ontario, of infirmities of age, ELIZABETH, widow of Benjamin DYER, aged 84 years, 5 months, and 25 days. Funeral sermons were delivered in Weidman's Meeting-house by the brethren Joseph and Henry Darkey, from Rev. 14: 13. The deceased sister's maiden name was Martin; she was a native of the United States.

On the 1st of May, in Baughman Township, Wayne County, Ohio, JOHN MOSSEY, aged 57 years, 9 months and 14 days. He was buried on the 3d of May. A large concourse of friends and relatives were present at the funeral. He was a faithful member of the Amish Mennonite Church. He leaves a wife and nine children—six sons and three daughters—to mourn his departure; yet we cherish the hope that all is now well with him. Funeral sermons were delivered by Jonathan Schmucker and Christian K. Yoder.

On the 3d of May, near Boyertown, Berks County, Pa., Sr. CATHERINE, wife of Jacob B. BECHTEL, and daughter of John List, aged 42 years, 9 months, and 17 days. On the 6th, her remains were deposited in the grave, at the Boyertown Mennonite Meeting-house, in the presence of a large funeral procession. Funeral sermons were delivered by the brethren John Laishar, A. Mack, H. S. Bauer, and J. B. Mensch.

On the 8th of May, in Paint Township, Somerset Co., Pa., of consumption, FANNY GORDON, aged 73 years, 11 months, and 9 days. She was, for many years, a faithful and beloved sister in the Mennonite Church. We hope and believe that to her it was gain. On the 10th her remains were deposited in the family graveyard. A funeral sermon was delivered by Samuel Blough from Phil. 1: 21, "To me to live is Christ, and to die is gain."

On the 8th of May, in Conemaugh Township, Somerset County, Pa., of consumption, wife of Samuel Blough and daughter of David Blough, aged 29 years, 3 months, and 21 days. During her sickness she was received by baptism into the Mennonite Church. We hope God has graciously received her. On the 10th, her remains were consigned to the tomb, and funeral sermons delivered by the aged ministers Jacob and Samuel Blough.

On the 13th of May, in Donegal Township, Lancaster County, Pa., of consumption, BARBARA NISSELY, aged 50 years, 3 months, and 2 days. She was a member of the Mennonite Church, faithful to the end. She requested the following text for her funeral sermon; namely, "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." John 16: 10. The funeral sermon was preached by Joseph Bomberger, John Landis, and Henry Schenk.

On the 13th of May, in East Donegal Township, Lancaster County, Pa., of consumption, BARBARA, wife of Joseph W. NISSELY, (Big Spring), (age not given). She was ailing for about ten years, but bore her afflictions with Christian fortitude. She was a consistent member of the Mennonite Church. On the 16th, her remains were deposited at Kraybill's Meeting-house. A large concourse of friends and relatives followed her remains to her final resting place. Appropriate addresses were delivered by the brethren Joseph Bomberger, John Landis, and Henry Schenk.

On the 18th of May, 1868, in Union County, Pa., SAMUEL BEILER, aged 42 years, 11 months, and 24 days. He was highly respected, as a philanthropist, and loved by all that knew him. His wife had died thirteen years before his death, which was an occasion of great grief to him. He remained a widower from that time on, never having entirely recovered from his grief.

On the 25th of May, WILLIAM SCHREYER, aged 71 years and five months. He lived in wedlock nearly fifty years, and had fourteen children, of whom six sons and five daughters are still living.

On the 26th of May, in West Hempfield Township, Lancaster Co., Pa., of a thoracic abscess, BENJAMIN NISSELY, aged 17 years, 9 months, and 10 days. His disease continued about seven weeks, and the greater part of the time his sufferings were severe, so that he longed for death. Funeral sermons were preached by Henry Schenk, John Brubaker, and John Landis. Text, 1 Thess. 4: 15—17.

On the 28th of May, in Richland Township, Cambria County, Pa., a little son of John S. Blouin, aged 10 months and 20 days. He was buried on the 20th. A funeral sermon was preached by Samuel Blough from Phil. 1: 21.

Some time since, in Plumstead Township, Bucks Co., Pa., SARAH, wife of Eli LEATHERMAN, in the 30th year of her age. She was buried at Deep Run. Funeral services by Isaac Meyer and Samuel Goldshalk.

On the 4th of June, in Upper Salford Township, Montgomery Co., Pa., of old age, ABRAHAM KATZ, at the advanced age of 81 years, 6 months, and 11 days. The deceased was a member of the Mennonite Church. He had been married 55 years, and leaves an aged widow, a son, and two daughters, to mourn his departure. He was buried on the 6th, at Salford Meeting-house, where Josiah Clemmer and ——— Landis preached funeral sermons.

On the 7th of June, in Leacock Township, Lancaster Co., Pa., of typhoid fever, HENRY HERS, aged 55 years, 10 months, and 14 days. Funeral sermons were delivered by John Landis, David Wismer, and Christian Herr. He leaves a widow and eleven children. He was a member of the Mennonite Church for many years. Many were the admonitions to his for Jesus' sake: many were the kind words to his wife, many were the admonitions to his children; and many were his prayers to God. He has indeed left us for awhile, but we hope to see him again. He said shortly before he died, "Soon I must appear before a hope to see him again. Dear mother, be not weary and sad; for soon you can meet him. Think that your great loss is his greater gain."

On the 12th of June, in Hilltown, Bucks Co., Pa., JOHN GOSWALD, son of Samuel G. and the shalk, son, aged 38 years, and 2 days. He was buried on the following Sunday, at the Shalk's, near Leacock. Funeral sermons were delivered by Isaac Rickert and Samuel Goldshalk.

On the 13th of June, in Soudersburg, Wayne County, Ohio, ROSA, daughter of Abraham J. and Mary LEMAS, aged five years. On the following Sunday, her remains were buried in the Soudersburg Churchyard. Funeral sermons were delivered by Pre. Christian Schneck at the house of mourning, and by Pre. Moses Bitchy, of Holmes Co., Ohio, at the meeting-house.

## Letters Received.

John Lapp; J. K. Kurtz; Christian S. Yoder; John Shenk 2; B. M. Connell.



## MONEY LETTERS.

J. K. Andrews \$2.25.  
 John B. Bechtel \$1.; Jacob Brenneman 25cts; Samuel Blough \$1.;  
 John Brackbill \$1.; Abm. Baumgartner \$1.25; N. M. Blesser \$1.; Christ-  
 ian Brenneman \$7.; Jacob Bucher Sou. \$1.; F. J. Bowers \$1.30; John  
 Blanch 10cts; Pre. John Baer (Ont.) 2 \$6.75.  
 Isaac B. Cullar \$2.; John S. Correll 30cts.  
 Jacob Deweiler \$1.35.  
 Samuel Eshleman \$1.50.  
 C. Forsuwood \$1.  
 John B. Giegerich \$1.75; John J. Gashaw 25cts; Abm. Gehman \$1.  
 Samuel Hirsche \$1.50; John M. Haldeman \$1.; Rudolph Harnish  
 \$2.25; Edward Hall \$1.; J. K. Hooley 25cts; Martin Herr \$1.60; Eliz-  
 abeth A. Hartman. Money was rec'd and pamphlets sent. Jacob Hilt-  
 debrand \$1.; Jacob L. Huver for Jacob Warfel \$1.; Andrew Hutter \$1.;  
 David Harnish \$1.50.  
 D. H. King \$1.50; Benj. Kolb \$1.75; John Kauffman \$2.; Joseph  
 Kurtz \$1.50; Jacob Kauffman \$1.  
 Elijah Longacre \$6.50; A. E. Lehman \$1.50; Benjamin L. Landis  
 \$2.25; D. Lehman \$8.; Martha Long 75cts.  
 Jacob Miller \$2.; Martin M. Meyer 50cts; Joseph P. Miller \$1.50;  
 Martin Moyer \$1.; S. S. Mast \$2.; Joseph Myers \$1.  
 J. S. Naffziger \$1.50; Jacob Naffziger 2;  
 John Peterheim \$1.  
 Joseph Roth \$1.; John L. Reesor \$1.10; John H. Ramer \$1.50;  
 John P. Rupp \$1.; Moses E. Reist \$1.50; Simon J. Ressler 50cts.  
 Peter Schrock \$1.; E. M. Saylor \$1.; Lewis F. Showalter \$3.25; J.  
 & P. Smith \$2.; John P. Shantz \$1.10; Christian Shantz \$1.; Joseph  
 Steiner \$1.50; John P. Speicher 50cts; J. D. Shoetter \$2.; Fred Swartz-  
 centner 50cts; Maggie H. Showalter \$3.; John Schmidt \$1.  
 George B. Thomas \$1.50; Samuel S. Troyer 20cts; Geo. Tice \$1.50  
 Jacob Troyer, your letter was duly received, torn open at one end and the  
 money extracted.  
 Christian Wayne \$2.; Abm. Wenger \$1.  
 Abner Yoder \$1.; Elias Yoder \$1.50.  
 John N. Zook \$1.

## TIME TABLE.

Michigan Southern & Northern Indiana  
Railroad.

Passenger trains leave Elkhart as follows:

GOING EAST.		GOING WEST.	
Night Express, (Main Line),	1.25, A. M.	Western Express, 2.10, A. M.	
Mail,	" 9.20, " "	Chicago " 4.40, " "	
Day Express, " "	11.45, " "	" Passenger, 2.35, P. M.	
Mail, (Air Line),	11.35, " "	Mail Express, 4.25, " "	
New York Express, " "	9.15, P. M.		

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave  
 Elkhart as follows:

Express, 1.25, A. M.
Mail, 9.20, A. M.
Express, 11.45, A. M.

These trains connect at Detroit with the Great Western Railway of  
 Canada, the only railway by Niagara Falls and Suspension Bridge, mak-  
 ing the shortest, quickest, cheapest and most desirable route to all eastern  
 cities. Passengers leaving Elkhart by this route at 1.25, A. M., arrive in  
 New York at 2.10 the next afternoon. Those leaving Elkhart at 11.45 A. M.,  
 arrive in New York at 10.30 the next evening.

R. K. BAUSCH, Ticket Agt.

Elkhart, May 1868.

Great Western Railway.

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 to secure it for themselves and also make an effort to circulate them  
 among the brotherhood and all others who wish to read them. A  
 copy should be in every household.

## Herald of Truth.

## A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 56.

## A Parting Gift.

By DANIEL BRENNEMAN.

I  
 My dear brethren, I must leave  
 you,  
 But my heart is still with you:  
 May the Savior still be with you,  
 To assist in all you do.

II  
 Our cheerful voices let us raise,  
 And sing a parting song,  
 Although I'm with you now, my  
 friends,  
 I can't be with you long.

For I must go and leave you here,  
 It fills my heart with pain:  
 Although we part, perhaps, in tears,  
 I hope we'll meet again.

But should we no more meet on earth,  
 In faithfulness and love,  
 Let us in fellowship go forth  
 Until we meet above.

If, when we thus together meet  
 On earth in mutual love,  
 We find it pleasant, good, and sweet,  
 To each our love to prove;

What will it be when once we meet  
 In beauteous harmony  
 At God's right hand to part no more  
 To all eternity?

O brethren, watch! O sisters, watch  
 And let us faithful be,  
 That we from grief and sorrow may  
 Forever be made free.

O brethren dear, O sisters dear,  
 I'm pained to leave you, sore,  
 But let this thought our spirits cheer,  
 We'll meet to part no more.

O sacred hope! O blissful hope,  
 Which Christ the Lord has given;  
 The hope that he, if faithful here,  
 Will meet again in heaven.

Yes, there we'll meet in joys com-  
 Eternally to dwell [plete,  
 At God's right hand, a holy band,  
 No more to bid farewell.

O holy Father, think on us  
 In love, and grant us grace,  
 That we, when done with earthly  
 toils,  
 In heaven may see thy face.

For the Herald of Truth.  
Freemasonry Again.

Our readers will remember that we made the remark, in a brief  
 reference merely to this subject, in the June number of the Herald,  
 that *under any circumstances a secret society is superfluous to the fol-  
 lower of Christ*. We are called in question for this remark, and also  
 learn that the Church is not entirely clear from it, and this is the  
 reason why we refer to it again. And we would here remark, that  
 we are not only prepared to give a reason for this assertion, but also  
 to say further, that such societies are antagonistic to the teachings of  
 Christ and therefore positively injurious to a follower of the meek  
 and lowly Jesus.

The religion which we profess to believe in is a perfect religion.  
 It originated with God, and provides for all the necessities of man,  
 whether temporal or spiritual, whether moral, social, or physical; and  
 he who directs his footsteps, and governs his mind and soul by the  
 principles of this religion is a happy man. Of him the psalmist declares  
 "He shall be like a tree planted by the rivers of water, that bringeth  
 forth his fruit in his season; his leaf also shall not wither and what-  
 soever he doeth shall prosper."

The teachings of this religion are worthy of our especial atten-  
 tion. The great lessons of truth it sets forth are calculated to make  
 us happy both in this world and in the world to come.

We are taught by this religion, that there is a God who is the  
 Creator and Preserver of the world and all things that are therein;  
 that he is an almighty, allwise, omnipotent, omniscient, immutable,  
 eternal, and incomprehensible God; that he is a God of infinite pu-  
 rity, goodness, mercy, truth, holiness, and justice; that man is a sin-  
 ful, fallen creature, dead in trespasses and sins, and under the con-  
 demnation of a broken law; that "every imagination of the thoughts  
 of his heart is only evil continually" and that without divine aid he  
 must eternally perish; that to save him from this lost and ruined con-  
 dition God sent his only begotten Son, Jesus Christ, into the world to  
 fulfill the law, to suffer and die, and thus through his precious blood  
 make a full atonement for the sins of the world, that whosoever be-  
 lieveth on him shall not perish but have everlasting life.

Now, we are also taught by this religion that through faith in  
 God, true repentance, and a strict observance of the Gospel of Jesus  
 Christ, we may come to God, obtain forgiveness of our sins, be accep-  
 ted as his dear children and receive the promise and the hope of eter-  
 nal life. This Gospel of Jesus Christ teaches further, that we must  
 love God supremely, and our neighbor as ourselves; that we must  
 lead a pure, a holy, a righteous life; that we must not take the name  
 of God in vain, nor break the Sabbath, nor dishonor our parents, nor  
 kill, nor steal, nor commit adultery; we must not even look with lust  
 upon a woman, lest we already commit sin in our hearts; we must not  
 swear an oath of any kind, nor for any purpose, not even when called  
 before a magistrate or a court of justice. The command is positive  
 and peremptory, "Swear not at all." Let your communications  
 be yea, yea, and nay, nay, whatsoever is more than these cometh of  
 evil." Neither are we allowed to covet, nor in any way deal dishon-  
 estly or unjustly with our neighbor. We must not be violent, nor  
 passionate, nor cruel or unmerciful. We must not be conformed to

this world, we must have no communion with the unfruitful works of darkness, we must not associate and make companionship with those who are addicted to evil habits, despise religion, disregard God, and reject Jesus Christ as the Savior of mankind, for it is a well established fact that "evil communications corrupt good manners," as well as good morals and Christian principles.

But we must be temperate and virtuous, and pure, kind, gentle, easily entreated, exercise humility and meekness; be merciful, forgiving, peaceable, charitable; always ready to help the poor and the needy; neither must our charities be distributed only to such as are our friends or favorites, though they naturally claim our first attention; we must have an open hand and heart for the stranger, the poor, despised beggar, lonely and forsaken as he comes to us begging a mere pittance for his necessary subsistence. We must always be ready both as individuals, and as a church to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the sick and the distressed, and minister to them, "hoping for nothing again." We must do good to all, speak words of love, and cheer, and comfort, and consolation to all who need them. We must be ready to forgive injuries, love our enemies, do good to them that hate us, and pray for them that despitefully use us and persecute us. We must also strive against evil, and seek to overcome our evil passions, our corrupt nature, and in all things seek to pattern after the blessed example of our blessed Savior.

Here we see, then, in part what the religion of Jesus teaches us. I say, in part; for in this brief article the half cannot be told. But let us now cast a passing glance at the benefits she bestows upon those who desire to be governed by her sacred and blessed principles.

Whoever obeys this religion, shall have God, this God of infinite goodness and mercy, for his Friend, and Christ for his elder Brother. Even as we read of Abraham who believed in this religion and in its Author, "and it was imputed to him for righteousness and he was called the Friend of God," "and if God be for us who can be against us?"

Whoever maketh this religion the guide of his life shall have the presence of God and the Savior with him. "Behold! I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3: 20. "If any man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him," Jn. 14: 23. "Lo, I am with you always, even unto the end of the world."

Whoever believeth in God, shall have the Spirit of God with him. "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not; neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you," Jn. 14: 16-17. This Spirit of Truth, this Comforter, which is the Holy Ghost, shall teach the votaries of this religion all things (Jn. 14: 26), and guide them into all truth. Jn. 16: 13.

Whoever maketh this religion the guide of his life, and this God the object of his supreme reverence and worship, shall gain inestimable temporal benefits as well as spiritual. The Savior says, "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life." Mk. 10: 30. Here we see that even in temporal things the followers of the religion shall be greatly blessed. They shall have a fatherly care. They shall not be unprovided. Not even a hair of their heads shall fall to the ground without their heavenly Father's notice. Hear the language of David, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3. "The Lord is my shepherd I shall not want." I have been young and now I am old; yet have not seen the righteous forsaken, nor his seed begging bread." The children of Israel were fed with manna, as it were, scattered daily directly from the hand of God; their garments waxed not old; they

were protected against the violence of enemies, pestilence and disease came not among them, save as punishment in case of gross disobedience. They were to God a peculiar people. So are the followers of Christ to-day under the Gospel dispensation. They are God's heritage, a peculiar people, and they shall be protected and blessed yet more abundantly with the blessings of this present time than the Jews of old. Christ asked his disciples, saying, "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing."

Under all circumstances the faithful follower of the religion of Jesus shall be cared for. His prayers shall be heard. His offerings shall be accepted. He need not fear, for God is mighty to save, and the shadow of his almighty wing shall be spread as a canopy over him. Amid temptations, his faith will sustain him; in tribulation, and amid the weary toils of life, his spirit will be cheered, and his soul made glad with the thought that there is a haven of rest, when this frail bark has crossed the troubled waters of the ocean of life. In sickness, words of comfort from His sacred Word will be his solace, and in the hour of death, the friend that sticketh closer than a brother will be staff and stay to him who has set his affections upon God; safely, on the bright shores of heaven, he shall receive the greetings of angelic hosts. Religion is the comfort and the consolation of the Christian in life, it is the soul's firm anchor in death, and its fullness of joy in heaven.

Let us now consider the power of religion. This religion of Christ is not a dead religion, as the idolatrous worship of the heathen and the formalist. Our God is a living God and the religion which he teaches a living religion: a religion possessing power: it gives a living, working, progressing principle into the hearts of its followers. "All power," says Christ, "is given unto me, go ye into all the world and preach the gospel to every creature (not to a certain class only), baptizing them in the name of the Father, the Son, and the Holy Ghost; and, lo, I am with you always, even unto the end of the world."

Now, when a man believes, repents and conforms himself unto the Gospel of Christ, he receives his Spirit, and this Spirit quickens him, bestows life and strength; leads, governs, and directs him in all his ways; he becomes a changed being, a new creature in Christ, a child of God; old things have passed away, all things have become new; the sinful pleasures he once loved, he loves no more; the exercises of religion which were once so distasteful, are now his joy and delight; he possesses the privilege and the promises of this religion: he receives grace to overcome evil, to resist the devil, to deny himself, to take up his cross, and follow Christ; he has now no pleasure in the ungodly association of wicked, and profane, and impious companions and friends; he sets his affections on heavenly things; he is able to bear afflictions, sorrow, trial, and persecutions; to resist temptation and contend against sin, and unrighteousness. Thus he prepares himself for all the stern duties of this life, for the hour of death, and for the enjoyment of heaven.

Such is religion. Let us now consider briefly this secret order for which so much is claimed. This society assumes to be a benevolent association. It claims to be an association of men for the purpose of helping each other when in need and difficulty. A person becoming a member of this association, is required to believe in the existence of a Supreme Being, pay his initiation fee, and afterwards his regular monthly dues. In time of sickness, it is claimed, he will receive a certain sum per week, and all his necessities will be properly attended to. If he is poor and out of employment he has a claim upon the charities of the society. If he dies, he is buried by the fraternity, his widow provided for, and his children educated.

Now, then, what more is this than the religion of Christ requires of its followers? What more is this than what Christian charity, nay, I will not say charity, but what more is this, than what simple justice requires? The member of this fraternity has a claim for this necessary aid, because he has paid for it. It is therefore, not benevolence, it is not charity, it is simply justice—only receiving back what he has paid for.

Christ teaches his followers to provide for the poor, to do all, and more, than the institution of Masonry requires, and to do it from motives of pure benevolence, "hoping for nothing again." Now wherein, dear reader, consists the need of a member of the church of Christ, joining himself to a Masonic, or any other secret society, when he already belongs to an association whose duty it is to do all and more than any secret order claims? What necessity is there for a Christian to join a secret society, when he himself, as a Christian, has already made a solemn covenant with the Most High God, to obey all the requirements of the Gospel, and this Gospel requires that we shall visit the sick, aid the poor, do good to all, and help as they may have need under all circumstances? Does this not appear as though our religion was imperfect? That it still needed something that must be supplied by man? Religion, as we have seen, provides for all the wants and all necessities of man, both temporal and spiritual, and the same charities claimed to be dispensed by these associations, can be dispensed just as well, and better, by the Christian Church, and with a better influence than in any other way. Beside this, when those who compose the Christian Church unite with these fraternities, they withdraw their charitable influence from the Church where it might aid to the brightness of its glorious light, and bend it to an institution which at best can reflect no credit to the Christian name and reputation as we shall shortly see. They virtually admit an imperfection in the Church. They withdraw their influence to a certain extent from God and give it to an institution of men, and is not this dishonoring God? Religion carries with her charities the word of God, and while with one hand she alleviates the sufferings of the body, with the other she points the soul to God, to Christ the Savior of mankind; and no one will dispute, that the Church of Christ, in its purity, is in every respect as far superior to any secret society, as heaven is above the earth.

Now, then, if Masonry cannot make us better than religion, if it cannot bestow upon us any advantages, benefits, comforts, privileges, rights, or honors that the religion of Christ cannot give, wherein is the necessity of a Christian being a member of the same? Wherein the use? Is it not positively and entirely superfluous? I believe, then, to have clearly shown, that under any circumstances a secret society is superfluous to the follower of Christ.

I propose to show further that these societies are antagonistic to the teachings of Christ, and therefore positively injurious to the Christian.

1. The Scriptures tell us concerning works of light and works of darkness. The good is represented by the light—the evil by darkness. Christ is himself the light of the world, and they that follow him and do his will are represented walking in the light, and as children of the light. Their works shall be manifest. There is nothing hid that shall not be revealed. They are commanded to let their good works shine before men, that they may be seen of men and their heavenly Father glorified. Good works and honest deeds need not a covering; they need not be concealed; they need not be hid. But dark deeds, sin, and unrighteousness need a covering, need be concealed, lest they come to the light and be reprov'd.

Christianity has never been a secret thing, but always open and free to all; and anything that emanates therefrom and purposes to aid its workings, cannot be in secret. It must be like it, open, free, unmasked before the world. The secret seal these associations bear on their forehead indicate to the Christian dark deeds, works opposed to the light. We are commanded to avoid every appearance of evil, and if it is then admitted that good deeds seek the light, and evil deeds the darkness, when the Christian permits himself to be led into a secret society, is he not courting the appearance of evil? Is he not treading on forbidden ground? The spirit of religion is free as the sunlight at midday, free as the air we breathe; and the secret and hidden is directly opposite; hence, antagonistic to its purest principles.

Another very objectionable point is, that very solemn oaths and obligations are required of those who join the order. Whatever the nature of these oaths may be, they are certainly anti-scriptural, op-

posed to the teachings of Christ, who says, "Swear not at all." It is asserted that such as never have been members know nothing about these oaths. But it is an indisputable fact that those who do know, know that a solemn oath not compatible with the teachings of the Gospel is required.

Again, there are forms, and signs, and ceremonies, claimed by Masonry itself to have originated from the practices of the ancient idolaters; and what agreement has the temple of God with idols? Those which we often witness, in their public demonstrations, are certainly not in accordance with the simple practices and teachings of the Prince of peace, the meek and lowly Jesus. Swords and staves, we all know, are not emblems of peace.

Another objectionable point is the ridiculous and profane claims which they make in regard to the pious and godfearing men of other days, and even prophets which they claim as having been masons. For the purpose of showing what they do claim, I will give a short extract from a letter which I received from a person who claims to be a member of the church and a mason. The writer did not give his name, but notwithstanding our rule not to notice anonymous letters, we feel it a duty, as a warning to all who may read this, to refer to this matter and bring it before the minds of our readers, and especially to call the attention of our ministers to the fact, that they may reprove and warn the people of such works of sin and darkness as here present themselves to our consideration. After referring to a number of things the writer says, "But suffice it to say that Masonry is the same to-day as when John the Baptist was a Grand Master, and the same as when the apostle Paul belonged to it." Is this not sacrilege, blasphemy, to claim that John the Baptist, the prophet of the Lord, the forerunner of Christ, had anything to do with the vain, idolatrous practices of Freemasonry? that Paul, the apostle of Christ, who desired to know nothing save Christ and him crucified, should lend his influence to such an institution of darkness? Is it possible that any one should dare to advance such a ridiculous and unholy idea?

But sufficient has been said, and we see that it is not only superfluous to the follower of Jesus, that it is not only an institution of very doubtful character, but that it is antagonistic to the teachings of Christ, and hence must be positively injurious to the follower of Christ. What concord hath Christ with Belial? What part hath he that believeth with an infidel? Or what communion hath light with darkness? Wherefore come ye out from among them and be ye separate from them and touch not the unclean thing.

Yet, in conclusion, a word of warning to all. Young man, do not allow yourself to be misled by the fair reasonings of smooth-tongued men, especially if you are a Christian, and have made your solemn covenant with God. Be faithful in that, and do not allow yourself to be bound in such a manner that you have not the full and free exercise of all your Christian privileges. Do not step on forbidden ground. Avoid every appearance of evil. Your crown will be just as bright, and brighter too, for not having searched out every hot-bed of sin and corruption. It is not necessary to wander away from God for the simple privilege of coming back again; and it may be an irrecoverable loss. Oh! give heed and seek to avoid every hidden path. There are by-ways to hell which seem fair and lovely—they are often strewn with beautiful flowers, but death is in their way.

Christian, whoever thou art, labor for the purity, and honor, and the integrity of the church. Christian minister, sit not down with folded hands and silent tongue. Arise, cry aloud, and spare not. Lift up thy voice like a trumpet, and show the people their transgressions and the house of Jacob their sins. Sound the alarm when the enemy cometh; be on your guard; watch faithfully over the flock; let not one go astray; be mindful of them day and night; lead them in the path of life, and truth, and holiness, and bring them safely into the great field of the good Shepherd above. They that turn away to righteousness shall shine as the stars in the firmament of God.

J. F. F.

The drunkard and the glutton shall come to poverty.—Prov.

## No Spiritual Life out of Christ

In the first seven verses of the fifteenth chapter of John, we find the corner-stone of all evangelical truth; the foundation of every true Christian's faith.

Our Savior there presents himself as the only basis upon which His followers can, with any hope of acceptance, rest. And if there are some portions of divine truth to which Christian hearts more heartily respond than to others, prominent among them must be found that portion alluded to above.

To illustrate the fact that all spiritual life emanates from Himself, He has drawn an analogy from nature so simple that the comprehension of a child can hardly fail to grasp it at once, yet so significant in its practical bearing and results, as to determine our eternal destiny.

The union between Him and His followers is very forcibly, but truthfully indicated by the similitude of a tree in its growth.

He represents Himself as the "vine" and His disciples as the "branches," and assures them in these words, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me," that to try or expect to possess, or maintain any spiritual life, only through a vital union with Himself, by a practical faith, is as unreasonable, and inconsistent as to expect a natural branch to grow and flourish when severed from the tree, and thus cut off from its life-giving power. The Christian and Christ are inseparable. The former, without the latter, is a nonentity. Man may recognize what he terms a Christian, in those who ignore Christ as their Savior, and simply regard His existence as that of a mere man, if indeed they acknowledge it at all, but no such existence has ever been recognized by God as a Christless Christian. And the hour of trial will reveal to them the utter inadequacy of their Christless Christianity to support them. Notwithstanding any security which it affords, or any saving power which it possesses, they must pass through the "dark valley of the shadow of death," unsupported, and unassured, but enter upon a never-ending existence in a Christless eternity, which they will spend in bitter and unavailing regrets over their failure in rejecting Christ as the cornerstone of their faith.

That system of philosophical reasoning which assumes to take Christ's work out of His hands, and make His mission upon earth a work of supererogation, is a dark and heartless system, and the light of eternity will only tend to make its darkness the more palpable. It never has, and it never will meet the demands of the immortal soul.

J. O. T.

For the Herald of Truth.

## "Harden not your Hearts."

"To-day if ye will hear his voice, harden not your hearts."  
Ps. 105: 7-8.

The children of Israel sighed by reason of bondage, and God looked upon them and had respect unto them. He brought them out of Egypt with a mighty hand, and with signs and wonders, but they would not believe and put their trust in him. Whenever there arose any difficulty they murmured and rebelled against God, until he swore in his wrath that they should not enter into his rest. Now, let us be careful, since we have tasted the goodness and mercy of God, that none may fall short of that rest which is prepared for the people of God. A complete separation from the world is demanded. "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and be a father to you, and ye shall be my sons and daughters." There will be no more place for worldly amusements and idle talking. Our conversation shall be of heavenly things, and our walk and conduct must correspond with our profession. Oh! let us not harden our hearts against the Savior, but try to love and serve him

more and more. He has done much for us when we lay under sin and the curse of the broken law. He left his Father's throne and offered himself a sacrifice for our sins. Oh! if I could urge it on my young friends or whoever is yet serving Satan, so that they might turn to the Savior. See him yonder hanging on Mount Calvary, bleeding and dying! O sinners! hear his mournful cries. Behold his torturing pain. It was all for us that he suffered. I have no doubt, but you have heard or felt him knocking at your heart many a time, and perhaps you have promised to come some other time; but let me entreat you to turn to God now. It will never be more convenient: this may be the last offer of mercy. Death may come upon you suddenly, and you may be plunged into that gulf of dark despair, where help, hope, and pity never come. Let us all watch and pray, let us go onward and upward, never to be idle. Let us work out our soul's salvation with fear and trembling, and keep our lamps burning, so that we may all meet on the shores of eternal felicity, where parting will be known no more.

SISTER MARTHA.

For the Herald of Truth.

## The Last Day.

"Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice," John 5: 28.

In these words, our blessed Savior sets forth the state and condition of all men at the last day. There is nothing more certain to us than death, and even so there is nothing more certain than that our bodies must be raised again from the dust of the earth.

All other creatures which move upon the earth, when they die, there is an end of them. They will never come into being any more. But with man it is otherwise. God has endowed him with an immortal soul, that cannot die. He has a beginning but he shall never have an end. When death comes, his soul shall, for a certain time be separated from the body. But when the last trumpet shall sound, then all that are in their graves shall hear his voice and come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation.

To encourage us in well doing and to make us more diligent to rebuke, and exhort, to persuade and encourage one another in well-doing, let us consider that we must all one day meet at the bar of God and there be acquitters or accusers of one another. Though death may come and take away the wife from the husband, or the husband from the wife; parents from children and children from parents; separate families, neighbors, and kindred; yet in that great day of final account, we shall all be gathered together in one great company, to appear before the judgment bar of almighty God, and, oh! how awful and terrible would that meeting be for us, if we should have to meet there, to be the condemners of one another.

The apostle tells us that "the saints shall judge the world." Oh! how dreadful will this be, when godly parents shall be condemners of their own children, the fruits of their own bowels, those whom they once delighted in and loved most dearly; now to pronounce Christ's sentence against them, because they were stubborn, willful, and would not hearken to their godly counsels and admonitions. Oh! how dreadful this must be! And thus also for children to become the condemners of their own godless parents, because they neglected their duty and sought not to bring up their children in the fear and admonition of the Lord; because they did not reprove nor restrain them when they wandered in evil ways and walked in forbidden paths. And for husbands and wives to be condemned of one another. Oh! how sad will this be!

Then, again, there may be kindred, families, neighbors, and acquaintances who have often in this life spent their precious hours together in feasting, drinking, gaming, and other sinful and unrighteous deeds who must here meet only to be accusers and condemners of one another. Oh! what a dreadful meeting this will be!

## The Spiritual Refiner.

"He shall sit as a refiner and purifier of silver."

The rugged metal of the mine  
Must burn before its surface shine;  
But, plunged within the furnace flame,  
It bends and melts, though still the same.  
BYRON.

The air is full of farewells to the dying  
And mournings for the dead;  
The heart of Rachel, for her children crying,  
Will not be comforted.

Let us be patient; these severe afflictions  
Not from the ground arise;  
But oftentimes celestial benedictions  
Assume this dark disguise.

LONGFELLOW.

GOLD and silver are refined in the following manner: They are taken in their native state, and broken into small fragments, or reduced to powder. In this form they are placed in a crucible, with some foreign substance as a solvent, and melted in a fire of great heat. The refiner sits beside the fire, superintending the process with the utmost care. Gradually the foreign substances are consumed or removed in the form of dross, and the gold or silver remains in a pure state. The refiner knows when the process is completed by the reflection of his own image in the metal.

In this refining process we have an image of that spiritual discipline which Christ superintends in the believer's soul. It is an essential work in the plan of salvation. Without it the dross of human corruption cannot be eradicated from the heart. Hence the many allusions to it in the Scriptures. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a like a refiner's fire, and he shall purify the sons of Levi, refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." In these words Malachi refers directly to the coming of Christ, who will institute a trying discipline for the good of his people. By the mouth of Isaiah, Jehovah pline for the good of his people. By the mouth of Isaiah, Jehovah said, "Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction." By the mouth of Ezekiel he said, "As silver is melted in the midst of the furnace, so shall ye be said, 'As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have melted in my fury upon you.'" By Zechariah he said, "And I will pour out my fury upon you." By Zechariah he said, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Job, in his deep affliction, alluded to God thus: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." The Psalmist when he hath tried me, "For thou, O God, hast proved us; thou hast tried us, as silver is tried." Peter speaks of this heart-discipline in the following terms: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ."

These passages exhibit the character of that trial to which the followers of Christ are subjected in this world. The figure is well adapted to express the important truth designed to be conveyed. Its full striking import may be most successfully presented by considering the subject according to the following analysis: The Refiner, Crucible, Dross, Gold, and Image.

The REFINER. It is a consoling thought that we are put into the furnace by an intelligent agency. This affords ground for hope and comfort. It brings to the relief of the tried soul the precious doctrine of Providence. It connects benevolent design with human suffering. It brings Christ near in every part of our experience. It attaches significance to every arrow of pain and to every thrill of pleasure. We see nothing, feel nothing, possess nothing, which is unim-

But on the other hand what joy and happiness will there be for those parents and children, those husbands and wives, and families, and friends, who refused to cast in their lot with the wicked, who endeavored to be faithful unto God, who have spent the precious hours which others have idled away in folly and in sin, in prayer, in the study of the Bible, in exhortation and instruction with one another. What a joyful meeting will there be for them! Though here they have met with trials, tribulations, bereavements, losses of loved ones, troubles, weariness and sadness of heart; now behold the joy unspeakable that fills their hearts at the right hand of God! Here the parted friends meet again, here the long lost ones are found, and the old sorrows are cast away, and all tears shall be wiped from their eyes. Let us then endeavor to spend our days in the works of faith and obedience to the commands of God that in the glorious morn of the resurrection, when the last trumpet shall sound, we may arise to the resurrection of life and triumph in the realms of glory, and rejoice with angels, and be blessed forever.

Oh! when, thou city of my God,  
Shall I thy courts ascend,  
Where congregations ne'er break up,  
And Sabbaths have no end?

S. H.

## A Sincere Wish.

Daniel's wisdom may I know;  
Stephen's faith and spirit show;  
John's divine communion feel;  
Moses' meekness, Joshua's zeal;  
Run like the unwearied Paul,  
Win the day and conquer all.

Mary's love may I possess;  
Lydia's tender-heartedness;  
Peter's ardent spirit feel;  
James's faith by works reveal;  
Like young Timothy, may I  
Every sinful passion fly.

Job's submission may I show;  
David's true devotion know;  
Samuel's call, oh! may I hear:  
Lazarus' happy portion share;  
Let Isaiah's hallowed fire  
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,  
Gideon's steadfast, valiant care;  
Joseph's purity impart;  
Isaac's meditating heart;  
Abraham's friendship let me prove,  
Faithful to the God I love.

Most of all, may I pursue  
That example Jesus drew;  
By my life and conduct show  
How he lived and walked below  
Day by day, through grace restored,  
Imitate my blessed Lord.

Selected by E. A. H.

Ne'er till to-morrow's light delay  
What might as well be done to-day.



portant. The scenes and events of each passing day have a meaning. They are pervaded by divine intelligence. They speak to us of solemn, momentous truths. They discourse about the soul, its wants, its culture, its destiny. This meets the demands of the moral nature. The soul asks for it. The sufferer may affirm his disbelief of the doctrine, and just over the simplicity of the believer's faith in "a Divinity that shapes our ends." He may boast impudently of living without regard to the claims of God or the retributions of eternity. But let peril surround him; let him be brought to the verge of the tomb; or let him toss in a storm-beaten bark over a watery grave, and his terrified soul cries out for God. In such an hour he acknowledges the hand of Providence, and delights to feel that not a sparrow falls to the ground without his Father's notice. Multitudes of unbelievers have thrown away their guilty creeds when sorrow or distress has come upon them. Then they have fled to Christ, as a covert from the storm.

Says Hannah More, "It is not easy to conceive a more deplorable state of mind than to live in disbelief of God's providential government of the world. To be threatened with troubles, and to see no power which can avert them—to be surrounded with sorrows, and discern no hand which can redress them—to labor under oppression and calumny, and believe there is no friend to relieve, and no judge to vindicate us—to live in a world of which we believe its ruler has abdicated the throne, or delegated the direction to chance—to suspect that he has made over the triumph to injustice, and the victory to impiety—to suppose that we are abandoned to the casualties of nature and the domination of wickedness—to behold the earth a scene of disorder, with no superintendent to regulate it—to hear the storms beating, and see the tempests spreading desolation around, with no influence to direct and no wisdom to control them—all this would render human life a burden intolerable to human feeling. Even the heathen, in one of those glimpses of illumination which they seem occasionally to catch, could say *it would not be worth while to live in a world which was not governed by Providence.*"

"Happy the man who sees a God employed  
In all the good and ill that checker life!  
Resolving all events, with their effects  
And manifold results, into the will  
And arbitration wise of the supreme."

How unsatisfying were the best lessons of the ancient philosophers, because they were not imbued with this doctrine! Some of their precepts were marked illustrations of human learning and wisdom; but they lacked the life-giving power that Christianity imparts. Their most consolatory lessons could not divest sorrow of its bitterness nor death of its sting. There was no "It is the Lord" in their most pleasing counsels to solve the mystery of want and woe. There is more true comfort in the four words of inspiration just quoted than was ever derived from all the studied philosophies of the world. Here believers in every age have stood firmly, when other foundations have vanished as the shifting sands. The celebrated and pious Robert Boyle found such uninterrupted satisfaction in this single doctrine, that just before his death he directed the following sentiment to be carved upon his grave-stone: "GOD'S PROVIDENCE IS MY INHERITANCE."

Job was cast into the furnace of affliction, and his heart would have sunk within him but for the thought that the great Refiner did it. Property, health, children, friends, all went, one after another. But he did not complain of wind, fire, or storm, nor refer his sad misfortunes to accident or chance. Such a course would have aggravated his trials, instead of relieving them. Behind all these immediate causes of his affliction he saw the great Ruler superintending and determining their action. It was no solace to him to understand the nature of the evils that swept away his property, cut off his children, and preyed upon his own physical frame. His support was derived wholly from his confidence in an overruling Providence. This made him an example of submission and holy trust.

This is the prominent thought suggested by the appellation Refiner. The trials of this world are not accidental. They do not

spring from the ground. He who desires to purify us as gold subjects us to the fiery ordeal. He has charge of the work. He begins and ends it.

Next consider the CRUCIBLE. In connection with fire, without which it is useless, it is emblematical of suffering or trial in its various forms. Afflictions are compared to fire in the Scriptures. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Such comparison is made because the trials of life are employed to purify the heart, as gold is purified by the application of fire. Gold is not fit for a currency in its native state. It must be melted, and separated from the foreign matter with which it is mixed, before it can well subserve this purpose. So it is with the graces of religion in the human heart. They are mixed with human dross, and must be purified therefrom, before they will pass current in the kingdom of God above.

Let the crucible and fire, then, symbolize the troubles of life. Man is born to trouble, as the sparks to fly upward. There is not a moment from the cradle to the grave when he can say, "I am secure against the shafts of trial." Bright, peaceful hours may often delight his soul, but they are liable to be turned to bitterness by sudden disappointment.

"Roses bloom, and then they wither;  
Cheeks are bright, then fade and die;  
Shapes of light are wafted hither,  
Then like visions hurry by."

Who can number the diseases that prey upon the human frame? What long-drawn sighs and piercing groans are wrung from the hearts of men! What weary months of pain are the lot of thousands! How they toss from side to side, seeking rest and finding none! At this moment how many millions are weary of life, in consequence of their excruciating sufferings! In every land, on every shore, in every village and neighborhood, they pine away under the wasting power of disease.

There are also the disappointment and vicissitudes of life, relating to rank, wealth, and other temporal affairs. The surest hold upon earthly joys and possessions is uncertain. When human happiness runs highest, sudden change may blast every hope, and plunge the spirit into despair.

"But while the glitter charms our gazing eyes,  
Its wings are folded, and the meteor dies."

Poverty, too, rules with a rod of iron. In the fairest portions of earth, where the eye beholds much that is beautiful, haggard Want still finds his victims. Cold, damp cellars and stifed attics could tell a painful story of privation. Under the very eaves of the most costly edifices there are hunger and nakedness. Many a suffering Lazarus begs crumbs at the rich man's gate. Many a widow of Sarepta thanks God for a little meal and cruse of oil. Many a good Elijah would famish in his penury, were it not for some commissioned messenger of God to bring them relief. The annals of the poor are sad enough to melt a heart of stone.

Persecution is a still hotter "furnace of affliction." This has been indeed a fiery trial to large numbers of Christ's followers. True, it is not so much a trial at the present day; but formerly it was the most common crucible into which Christians were put. By systematic methods of torture they were made to suffer and die. The most horrifying records of history are those which contain the sufferings of Christians for the truth.

A more universal trial is bereavement. It is the common lot of humanity. It enters alike the palace and the cot. The king on his throne and the beggar in the street are both pierced with this arrow from the quiver of God. The most fairy-like home is made dark and desolate as the grave by this sad experience. Nor is language adequate to express the anguish of a heart that is smitten with keenest sorrow. To see the dearest objects of earth struggling in death—to love with all the soul, and then to part—to hear the dear one speak for the last time, then fall asleep in death—to gaze upon the cold and motionless form, shrouded for the tomb—to fol-

low the sacred relics to their silent resting-place—to return to a home that has lost its charm—to miss the loved companion, parent, sister, child, by night and by day—to hear no more the pleasant voice and familiar footstep—to experience thereafter the utter loneliness that sorrow ever brings—this is what no pen or language can describe. The heart alone knoweth its own bitterness.

Passing over other forms of trial, we say, in a word, that the fire of affliction is fed in many ways. We have only indicated the nature of the discipline to which we are exposed. We have barely looked into the crucible of the great Refiner. We are forced to say,—

"It is a weary way, and I am faint;  
I pant for purer air and fresher springs;  
O Father, take me home; there is a taint.  
A shadow, on earth's purest, brightest things.  
This world is but a wilderness to me;  
There is no rest, my God, no peace apart from thee."

This refining process reveals dross. This point deserves brief attention. Gold, I have said, is subjected to intense heat, because it is supposed to contain more or less dross. The process would be superfluous were there no alloy. In like manner the trial of Christians implies the existence of imperfections. There would be no need of subjecting them to such painful discipline if they did not require purification. Their sufferings are disciplinary, and are necessary to purge their sinful hearts.

The best Christians are not without sin. The more correct views of their own natures they possess, the more sensible they are of corruption within. None are so excellent as to need no inward cleansing. However pure they may seem to be, however unexceptionable in their walk and conversation, however faithful to the tionable in their walk and conversation, however faithful to the church and God, however loved and lovely, they are not free from moral taint. The remains of pride and selfishness, a roving imagination and evil thoughts, are still traceable upon their moral being. Hence the need of trying them as gold.

Often dross is discovered where least expected. Imperfections that do not appear in prosperity become manifest in adversity. A sudden affliction sometimes extorts murmurings from a soul hitherto apparently good and true. Multitudes, in the hour of sorrow, have found themselves devoid of that patience and submission which they supposed were theirs. They imagined themselves prepared for any dispensation of the divine hand. They thought that the "old man" was really crucified, and that the "sin of self" was brought into subjection. But the trial came, perhaps in an hour when they felt strongest. The uneradicated corruptions of their hearts burst forth in impatience and unbelief. They repined, complained, murmured. This was the dross appearing when subjected to the fire of moral discipline.

"It is not till the sea is 'troubled' that its waters cast up mire and dirt." When all was calm, there seemed nought but purity pervading it and ripple folded over ripple in the still brightness of its transparent green. But the winds break loose, the tempest stirs its lowest depths, and then all is changed. Thus we see it in the saints. When calamity breaks over them like a tempest, then the hidden evils of their hearts awake. Sins scarcely known before display themselves. The heart pours out its wickedness. Hard thoughts of God arise. \* \* Distrust and unbelief assume the mastery, and we refuse to acquiesce in his will. It seems hard to be smitten so severely and laid so low." Thus Bonar describes what is often the conduct of Christians under the chastisements of God.

We have the life of scarcely one saint recorded in the Scriptures who did not exhibit some imperfections when tried by the Almighty. Though David was resolute and brave, yet he fled in fear from Saul, his pursuer. Though Lot withstood almost as soon as the corruptions of Sodom, he fell into drunkenness almost as soon as the city was destroyed. Though Ezekiel was renowned for his holiness and obedience to God, yet once he was strangely unsubmitive when the hand of the Lord was upon him. And Peter, though he loved his Lord most ardently, and felt sure that he would die for his hon-

or, yet, when openly confronted by the enemies of Christ, wickedly denied him. In all such examples we see the effect of trial in revealing imperfections.

The writer recalls a striking illustration of this subject, which came under his own observation. A young woman who had been a consistent professor of religion for some years experienced an unexpected affliction. Her father was a sea captain. He was away upon what he considered his last voyage, having promised his family that on his return he would quit the sea forever. One dreary, stormy evening, the tidings of his death startled the quiet village. He had fallen overboard, and was drowned. The shock was overwhelming to the family. I hastened to the scene of sorrow, to comfort the bereaved wife and children. The young female of whom I have spoken was the most inconsolable. Although friends might have expected to see her resigned, and although she might have thought herself prepared to meet such sorrow with a Christian spirit, yet her heart rose in rebellion. As I approached her, and directed her agitated mind to God for support, she said, "Cruel! CRUEL!" This was the only response that I could draw from her troubled heart—"Cruel!" Neither words nor prayer yielded her the least comfort. I left her with this bitter complaint upon her lips—"Cruel!" She was tried in the fire, and the dross rose to the surface.

[TO BE CONTINUED.]

### A Clean Heart.

Man is utterly unable to create within him a clean heart. David though conscious of the deep depravity of his heart feels that it is nevertheless not in his own power to amend it. He therefore looks away from himself to him from whom all help cometh beseeching God (in whose prerogative it is to create) to form his heart anew, "create in me a clean heart, O God." The omnipotent Jehovah who by an exertion of his power made the heart—made it bearing the Divine image of his power made it, changing it from impurity to a fit temple for the indwelling of the Holy Ghost. He spake the world into being by His almighty fiat as the God of nature and it is by the word of His power as the God of grace that we are created anew in Christ Jesus. All who have sought to bring about within them a new creation unto the holiness, independent of Divine aid, have experienced their utter inability in this respect, and many have been led to pray for grace to assist them in the time of their misery and helplessness. Convinced that Omnipotence alone can render that heart, hard as adamant, susceptible of having the Divine image reinstated upon it, Jeremiah prays, "Turn (convert) thou me, O Lord, and I shall be turned (converted)." And thus thou me, O Lord, and I shall be turned (converted)." And thus should man's knowledge of his impotency in regard to the renewal of his heart, instead of driving him to despondency lead him to the rock which is higher than he. It should put vigor into his prayers to the Lord to purge him by the blood and spirit of Christ and pardon all his sins to create in him a clean heart by his own almighty power. Neither need man distrust God's willingness to accomplish this great work within him, but he may come boldly to a throne of grace, claiming the Divine promise: "A new heart will I give you, and a new spirit will I put within you and I will take away the stony heart out of your flesh and give you a heart of flesh." Ezek. 36: 26. *Could* man elevate himself above his state of condemnation and attain to purity of heart by any means of his own? No. He is utterly unable to do so. Being, however, wholly indebted to sovereign grace for a change of heart, man's glorying in his own strength is made void. Wherefore thus saith the Lord, "Let not the wise man glory in his wisdom," etc.—*Chr. Firm Companion.*

Lying lips are abomination to the Lord. Prov. 12: 22.



where I took the hack to Ft. Wayne, where I made good connection with the cars for Delphos, where I arrived in good time, and got conveyance on my neighbor's wagon and reached home the same evening, and found all well. I felt glad and thankful to God, that, while we are trying in our weakness to labor in the great and good cause, for which he has called us, he protects us, and is watching over us, both at home and abroad. This little church is in De Kalb Co., Indiana, where I believe the ministering brethren, who are able to visit them, will receive a hearty welcome.

Geo. BRENNEMAN.

Delphos, Ohio.

### Letter from Long Lane, Mo.

DEAR BRO. FUNK:—We are here a little flock of eight souls, and feel greatly our need of instruction in those duties which are required of us of our heavenly Father. Several brethren, from Ohio, visited us in the month of May. They preached for us each day during the time that they remained with us. Their visit to us was as a refreshing shower to withering plants. May the Lord be with them and make them instrumental in doing much good wherever they go. May all the little shepherdless flocks they have visited be refreshed in their hearts and have their lamps filled with the same oil that the wise virgins had.

In conclusion, I would invite any of the brethren who desire to do so, to visit us at any time. We shall receive them gladly.

I would also invite any who may be seeking new homes, to come and see how they like our section of country. Perhaps they would be pleased to make their homes here. The contemplated railroad is now in course of construction. May the Lord be with us all evermore. Your sincere brother,

J. B. McCONNELL.

Dallas Co., Mo., June, 1868.

### Thanks.

I would inform the brethren and sisters with whom we became acquainted, during our short stay in Ontario, that we arrived safe at Elkhart on the morning of the 24th of July. We feel heartily thankful to the brethren and sisters for the love they manifested towards us while with them. May the Lord abundantly reward them, is my fervent wish and prayer.

H. B. BRENNEMAN.

## Questions & Answers.

Gen. 45: 5, 7, 8.

I have been pondering over the 45th chapter of Genesis. Can some brother give me some light on the 5th, 7th, and 8th verses? "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." And in the 8th verse, "So now it was not you that sent me hither, but God." Now, according to these words, Joseph's brethren were only instruments in the hand of God, in selling Joseph. The question is, Did they not do wrong or commit sin in selling their brother into Egypt?

B. K. A.

Remarks.—There can be no doubt that Joseph's brethren did wrong and committed sin in thus ill-treating and selling their brother; yet God, in his infinite goodness and mercy towards them, in his providence, permitted this, that through this very act they might not only be brought to see the corruption and sin of their own hearts, but also subvert the wise plans and purposes of God himself. God oft-

en uses wicked and ungodly persons to accomplish his designs, yet this must by no means give us the idea that it is no sin to do this act. Even in this very case, when the brethren of Joseph afterwards went down into Egypt to buy corn, and coming before the Governor, were treated by him as spies, they felt accused in their own consciences, and said among themselves, "We are verily guilty concerning our brother." They felt that they had sinned and committed a great wrong. It was one of God's wise and good designs, to provide, with a father's care, for his people. It was one of his special designs that Joseph should go there and become governor of Egypt just in the way he did, in order that Jacob's sons might find him there, and obtain bread, which they might not have been able to do, had Joseph not been there; and that Israel might in this way be led down to Egypt to fulfill the design of God. Yet the act of selling their brother was one of their (Joseph's brethren's) own free choice, and was prompted by a sinful and corrupt nature, the direct fruit of their jealousy and hatred towards him whom his father loved. They chose to do wrong, they did it willingly. But in doing it, they accomplished the designs of God. Yet this made their sin none the less, though it opened the way of their own deliverance from death by the great famine. What a beautiful type of Christ. He was betrayed and sold into the hands of his persecutors by one of his own brethren (disciples). He was condemned and put to death; buried and rose again, not to be the governor of the land, but to the throne of his heavenly Father. We would not suppose, for a moment, that Judas the betrayer, or the Jews who crucified him, were guiltless; yet Christ died even for their sins, and their actions accomplished the design of God, which was the salvation of the world. So that in crucifying Christ, a Savior was provided, which could even have saved them, had they believed on him; yet the fact that this was God's design, did not make their guilt any less. We are not allowed to do evil that good may come. But in these facts we may hold a key to this, that God maketh even the wrath of man to praise him, and the remainder of wrath does he restrain.

### Concerning Government.

Did not God ordain government as a scourge for the wicked and a protection for the righteous? If so, in what way are the righteous to be protected? I sincerely desire an answer to this question by some of the brethren through the HERALD.

Remarks.—"Rulers are not a terror to good works, but to the evil." Hence, when we do well, we are under the protection of the law. When we do evil, the penalty of the law rests upon us. And this just the way that the righteous are protected. If a man steals, or commits murder, or injures the person or the property of his neighbor, or any one, or commits any act which the laws of the state or the country in which he lives forbid (and state and national laws are generally founded upon justice), the administrators of the law take cognizance of the matter. The transgressor is tried and punished. Now, then, if the transgressor is punished, it may deter him from doing wrong, and certainly while serving out his punishment, he is restrained from doing mischief, and it may not only deter the perpetrator of evil himself; it may also serve as a warning to deter other evil-disposed persons from the commission of crime. Thus, then, if the wholesome administration of the laws of the state deter the criminal from further depredations, and serve also as a warning to others, and thus restrain them from wrong, is it not plain, how the *powers that be* serve as a protection to the good and a scourge to the wicked? They punish the evil, to protect the good. Thus, if rulers are faithful in the discharge of their duties, honest well-disposed persons can live in peace, and have nothing to fear; for, as Paul says, "he is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain." We must not suppose that this gives us license, to avenge ourselves upon our enemies, or to use the law in opposition to the instructions of Christ, when he says, "If any man will sue thee at the law and take thy

### Counsels for the Young.

coat, let him have thy cloak also;" or of the apostle himself, when he reproves the Corinthian brethren for going to law before the unjust. 1 Cor. 6: 1-10. Neither must we speak evil of, or denounce, the government. Governments must exist. All governments are ordained of God (Rom. 13: 1), and must exist for the punishment of evil-doers. But this is no reason that the Christian should be troubled, and feel that he must have a part in its administration. We are plainly taught to respect governments, to pray for all in authority, to honor the King. We are just as plainly taught to be harmless as doves, to suffer wrong rather than avenge ourselves, yet, rather suffer ourselves to be defrauded than to go to law. These two points we must ever bear in mind, and direct ourselves accordingly. To some, these seem to conflict with each other. Some cannot comprehend and harmonize them. This is not necessary. There are here two plain facts taught to us by the word of God and by the writings of the same apostle. Let us observe them both, and if we cannot fully understand them, let us pray God for wisdom, who giveth to all men liberally and upbraideth not. Let us pray for more faith also, and more zeal, to walk with earnestness the way of life and holiness.

## Children's Column.

For the Herald of Truth.

### Children, obey Your Parents.

Little children, obey your parents, for this is right. Oh! God will love that child so well, that will try to do all that its parents require of it, Sarah, or Willie, or whoever you may be, and how much will your mother and father love you, if you obey them! What does obey mean? It means, to do what they tell you. When mother says, "Hand me that Bible, Willie," say, "Yes, mother, I will; for I love you."—Now, Sarah, you may read a little for me."—"Yes, mother; for if I read, I may learn how to love my dear mother and father."—"Well, Mary, can you repeat the ten commandments?"—"I can try."—"What is the fifth commandment?"—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

The apostle Paul says (Col. 3: 20), "Children, obey your parents in all things: for this is well-pleasing unto the Lord." Beloved little ones, if you obey your parents, you will also soon learn to love Jesus, the sweet Savior, who said, "Let the little ones come unto me." Jesus says,

"I take the little lambs,  
And fold them to my breast;  
Protection they shall find in me,  
In me be ever blest."

Think, little ones, how sorry you should be, if your father or mother should die, and you had not been obedient to them. You would perhaps have to mourn and lament all the days of your life, that you had grieved your parents instead of obeying them. Therefore, I say once more, Obey your parents, for this is right.

### A Call to the Young.

White beauty and youth are in their full prime,  
And folly and fashion affect their whole time,  
Oh! let not the phantom our wishes engage,  
Let us live so in youth that we blush not in age.

E. A. H.

### A Bid for the Soul.

Who bids for these bright jewels,  
This band of children fair?  
No gems that grace a diadem,  
Can with these souls compare.  
"We bid," said *Sin* and *Sorrow*,  
"We bid for limb and life;  
We'll give them pleasure mingled  
With want and woe and strife."

"I bid," said the *False World*, smiling,  
"I offer large and fair;  
Gay fashion, ease, fantastic joys,  
And castles in the air.  
Power and fame and riches,  
If I these gifts control;  
And I make but one condition—  
That they give to me their soul!"

Said Satan, "I'll bid higher still;  
And he spake with a fiendish grin;  
"I'll captivate their guileless hearts,  
With the witchery of sin.  
I'll give—if you'll trust my promise—  
Far more than tongue can tell;  
And then, when life is ended,  
A home with me in hell!"

Hark! hear the heavens resounding,  
With a voice from Calvary;  
'Tis the blessed Savior speaking:  
"Come, loved ones, come to me;  
I'll give you present blessing,  
And guide you in the way  
Which ever shineth brighter,  
Unto the perfect day."

"I pledge a Savior's promise;  
With a Savior's gifts I come;  
A crown of life, and a harp of gold,  
And a heaven for your home!"  
"Oh, take them, blessed Savior,  
We give them all to Thee,  
Not only for the years of time,  
But for eternity!"



## The Pride of Fashion.

[We find the following in the *Church Union* which with some modifications and additions we insert for the benefit of our own readers who are given too much to follow the vain, idle, frivolous and sinful fashions of the world.]

"If self must be denied,  
And sin no more caressed,  
They rather choose the way that's wide,  
And strive to think it best."

People have an idea that the fashions must be followed. It matters not how expensive, foolish, absurd, despotic, ridiculous, ruinous to body, mind, or soul. The popular course must be taken. The fashion must be followed, whether in the church or out of it.

No matter what the style of the dress is, be it long or short, hooped or not hooped, Bloomer or not Bloomer, up to the knee or trailing in the mud and dirt, so that it is the fashion. Is it fashionable to wear tight boots or shoes, they must be worn; no matter if they pinch their feet, and produce corns, they must be worn because it is the fashion. Is it fashionable to wear jewelry, it must be worn, on the breast, on the arms, on the fingers, and in the ears, from one to four on several fingers; ear-rings large and showy; necklaces two or three or four in number, with hearts, and crosses, dependent from the same; bracelets broad and glittering encasing the arms; a minute watch affixed to the waist, and moored to the neck with a golden cable, together with a world of other little knick-knacks called "charms."

These things must all be worn because it is the fashion. It makes no difference what they cost, whether it be right or wrong; whether the Bible gives any license for such vanity and extravagance, or not; whether God denounces severe punishments on such wickedness, or not; the fashion must be followed. If a dress or a shawl costs fifty or a hundred, or two hundred dollars, instead of five or ten, no matter, put it on, whether they have money to pay it with or not; whether bankruptcy and poverty stare them in the face or not; it must be worn, it is the fashion.

If it is fashionable to write, puff, and flatter, read novels, go to the theater, dance, play cards and the fiddle, idle away the time in vain talk and sensual indulgences, it must be done—it is fashionable.

"O world! how deeply fallen from thy sphere;  
O mind! how lost thy noblest wing of thought!  
O soul! how base thy form—how lost art thou  
To God's similitude—how deep thy stain!"

Is it fashionable to make holiday feasts, New Year's calls, load the tables and sideboards with wines, cordials, rich dainties, and poisonous confectionaries; eat, drink, play the glutton, the drunkard, and turn a deaf ear to the voice of the poor and needy; it must be done—it is fashionable.

Is it fashionable to hold fancy fairs, tea-parties, soirees, oyster-suppers, picnics, etc., to raise money to sustain the pastor, pay off church debts, etc., have a grand time of it, as they say, eat and drink to the full, and return home before the morning dawns, no matter, let us do evil that good may come. Sinners, men of the world, sometimes also have balls, dancing parties, etc., for the benefit of the poor, the widows and orphans, on the same principle. It is fashionable to do so.

But oh! poor, deluded, vain humanity! How little regard there seems to be for God and his word! "God forbid," says Paul, "that we should do evil that good may come." Ye who are so unfortunate that ye must worship at this idolatrous shrine of fashion, consider your ways and flee from the wrath to come that it may be well with you in the judgment at the last day.

"Fashion rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient thing imaginable, for fashion's sake."

"She pinches our feet with tight shoes, or chokes us with a tight handkerchief, or squeezes the breath out of our bodies by tight lacing."

"She makes people sit up at nights when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing."

"She makes it vulgar to wait on ourselves, and genteel to live idle and useless."

"She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty."

"She invades our pleasure and interrupts our business."

"She compels people to dress gaily, whether upon their property or that of others; whether agreeable to the Word of God or the dictates of pride."

"She ruins health and produces sickness; destroys life and occasions death."

"She makes foolish parents, invalids of children, and servants of all."

"She is a tormentor of conscience, despoiler of morality, an enemy of religion, and no one can be her companion and enjoy either."

"She is a despot of the highest grade, full of intrigue and cunning; and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious."

Dr. Edward Dixon, in "The Natural History of Crime," asks, "Is it saying more than can be substantiated, that our national taste for low and unintellectual adornment is the cause of half the dishonest failures, half the divorces, elopements, and crimes of a more secret and revolting character, that occur in our cities?"

There is no truth more firmly established among medical men, than that disease follows fashion as much as bonnets do. When thin slippers prevail, consumption is the prevailing epidemic with females in every fashionable community in the country. When the low-necked dresses are in the ascendant, sore throats and quinsy are the raging maladies. When "bustles" and "bishops" made their appearance, spinal affections became "the ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed, so intimately are dress and disease connected, that an eminent and skillful doctor says that all he needs to determine of what a majority of the fashionable women are dying is to have an inventory of their wardrobe handed to him.

If there is any fashion more cruel and absurd than another, it is that of making little girls' dresses and skirts to be worn entirely off from their shoulders. One cannot meet a child whose mother is more fashionable than wise without feeling distressed for the efforts of the little one to use its arms, and constant shrugging of the shoulders, to give one or the other a little liberty.

The fashion undoubtedly does much to cause the almost universal deformity of shoulders observable in women.

And is there no other evil attendant on this house mode of dressing save ill-health and personal deformity? Take from a lovely girl modesty, virtuous purity, a sense of female delicacy, and what remains?

"Whatever dims thy sense of truth,  
Or stains thy purity,  
Though slight as breath of summer air,  
Count it as sin to thee."

"There is no greater mistake," says an eminent divine, "than to suppose that Christians can impress the world by agreeing with it. No! it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life; this only can give us a true Christian power." These are golden words. We commend them to those who profess to be Christ's "peculiar people."

For the Herald of Truth.

## Gather the Fragments that nothing be Lost.

The feast being over, each wanting guest filled,  
They now were content, with God's miracles instilled:  
Two small fishes only, five loaves of barley bread,  
On which the vast number five thousand were fed.

The fare was quite simple, with dainties not crowned,  
The luxuries of wealth not lavished around:  
Yet did our Savior, his disciples thus accost,  
"Gather the fragments that nothing be lost."

What a lesson of wisdom to be drawn from this,  
That fragments in Christian life constitute bliss!  
Not a great deed of life inherits the promise given,  
But small acts of kindness can draw us to heaven.

Then, gather the fragments that float in life's way;  
They may yield us a brighter, a happier day.  
For as day by day will take its swift flight,  
There is nothing too small, for our Savior's keen sight.

First gather the fragments of love's sunny beam,  
As swiftly they glide down life's fleeting stream;  
Remembering, though small the particles be,  
'Tis a favor recorded in time's volume for thee!

The fragments of faith, as they sweep o'er our sphere,  
On dawning and greeting us while we are here,  
Oh! gather them quickly and group them in one,  
Completing a monument of faith, by their sum.

The fragments of knowledge, gather them fast,  
Let heaven-like wisdom around them be cast;  
Ah! garner them cleanly, and shelter each part,  
Closely and fondly in the cell of the heart.

Yes, gather the fragments that throng in life's way,  
Of love, faith, and knowledge, while yet it is day,  
Bind them in garlands, wreath them in one,  
And secure the reward which in heaven's to come.

This precious motto to the disciples given—  
On the tablet of memory let it be riven,  
Gathering such as belong to God's host,  
Heedless of labor, regardless of cost.

The fragments! the fragments! gather them all!  
Ardent and dutiful, attend to the call.  
Though small they may be, yet rich is their cost.  
Oh! "gather the fragments, that nothing be lost."

M. A. KING.

"THAT'S HOW"—After a great snow storm, a little fellow began to shovel a path through a large snow bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift," asked a man who was passing along.

"By keeping at it," said the boy cheerfully, "that's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is; but go at it, and little by little it will grow smaller and smaller, until it is done.

## Idumea—Egypt.

## IDUMEA.

Idumea or Edom, was the country of Esau the son of Isaac, and brother of Jacob. This land formed the southern boundary of Judea; but though the people were descended from Isaac as were the Israelites, they were enemies to the Jews. They united with Nebuchadnezzar when he besieged Jerusalem, and urged him to raze it with its temple even to the ground. On account of their idolatry, wickedness, and enmity to the people and worship of God, Isaiah was directed to write, among others, the following awful predictions: "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. For the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls," Isa. 34: 5, 6, 13. "I have sworn by myself, said the Lord, that Bozrah shall become a desolation, a reproach, a waste and a curse, and all the cities thereof shall be perpetual wastes. Thy terriblest hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that hold the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. As in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it." Jerem. 49: 13, 16, 18. "Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out my hand against thee, and will make thee most desolate. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord," Ezek. 35: 3, 5, 9. "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding? out of Teman? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter: and there shall not be any remaining of the house of Esau; for the Lord hath spoken it, Obad. ver. 8, 9, 18.

An intelligent traveler remarks, "From the reports of the Arabs of Bakir, and from the inhabitants of Gaza, who frequently go to Maan (or Teman) and Karak, on the road of the pilgrims, there are, within three days' journey to the south east of the Dead Sea, upwards of thirty ruined towns absolutely deserted. The Arabs, in general, avoid them, on account of the scorpions with which they swarm. We cannot be surprised at these traces of ancient population, when we recollect that this was the country of the Nabatheans, the most powerful of the Arabs, and of the Idumeans, who, at the time of the destruction of Jerusalem, were almost as numerous as the Jews." Yet the ruins of these cities are not the chief monuments of the ancient greatness of Edom. Its capital city, now without an inhabitant, except the wild animals foretold by the prophet a thousand years before it ceased to be tenanted by men, presents one of the most wonderful scenes that can possibly be conceived. In the vicinity of mount Seir, the extensive ruins of a large city, heaps of hewn stones, foundations of buildings, fragments of columns, and vestiges of paved streets, are spread over a valley which is enclosed on each side by perpendicular cliffs, varying from four hundred to seven hundred feet in height, which are hollowed out into innumerable chambers of different dimensions, rising in the cliffs, tier above tier, till it seems impossible to approach the uppermost. Columns also rise above columns, and adorn the fronts of the dwellings; horizontal grooves, for the conveyance of water, run along the face of the cliffs; flights of steps formed the means of ascent, and the summit of the heights, in various places, is covered with pyramids cut out of the rock. The identity of the scene, as described by the prophet, Jer.

49 : 16, in all the terribleness of the human power which pertained to it, and as depicted in the desolate aspect it now exhibits, is such as cannot be mistaken.

The mausoleums and sepulchres are very numerous and magnificent. They are of various periods and orders of architecture. One of them in particular is described as a work of immense labor and colossal dimensions, in perfect preservation, containing a chamber sixteen paces square, and about twenty-five feet high, crowned with a pediment highly ornamented, and all cut out of the rock. By these splendid monuments, dedicated to the memory of its rulers, the opulence of the city is demonstrated.

The enemies of the gospel might be admonished by the fate of the enemies of the ancient church, who have been cut off according to the word of the LORD; and whose very land, that especially of the Edomites, for their violence against their brethren of Israel, has been wasted with a curse which shall cleave to it for ever. The most high God will surely avenge the quarrel of his everlasting covenant, as certainly as he did that which was to be disannulled. And though the enemies of the Christian faith were to league together, as did the confederate tabernacles of Edom against Judah, all the terribleness of their strength would become like chaff before the whirlwind. Men of worldly wisdom should be instructed by the monuments of ruined Edom. If all their superior knowledge were unsanctified by religious principles and the fear of God, all their physical science would prove vain, as the skill of the wise men of Temon: all their mechanical discoveries and operations would end in destruction and eternal oblivion. "Seeing then that all these things" are perishable; that even the heavens shall pass away with a great noise, and the works that are therein shall be burned up, what manner of persons ought we to be in all holy conversation and godliness! According to the promise of God, we are "looking for new heavens and a new earth, wherein dwelleth righteousness," 2 Peter 3:10, 13.

#### EGYPT.

Egypt was one of the most ancient, and one of the mightiest of kingdoms. If it was not the birthplace, it was early the protector of the sciences; and it cherished every species of knowledge which distinguished the most enlightened men of remote times. Egypt was, therefore, famous for its wisdom: but it was no less superstitious; and at a very early period of its history excessively addicted to idolatry. This profanity and folly they carried to a greater height than any other people, worshipping the sun, moon, stars, men, animals, plants, reptiles, and even the most despicable insects. What history records of its population, cities, and public buildings, would surpass credibility, were it not attested by their monuments which remain to this day. Egypt is a scene of antiquities: walking among ruins, the traveler forgets the present to contemplate the past, and amid the traces of a degenerate race, he marks the remains of a mighty nation. The pyramids of Egypt have always ranked among the wonders of the world. Three of them still remain, at the distance of a few leagues from Grand Cairo, where the ancient Memphis stood. It has been calculated by a French engineer, that the stones in the largest of the three, called the great pyramid, are six millions of tons: and would be sufficient to build a wall round the whole of France, (about eighteen hundred miles), ten feet high and one foot broad. It forms a square, each side of whose base is seven hundred and forty-six feet, and covers nearly fourteen acres of land. The perpendicular height is about five hundred and sixty feet; being one hundred and seventeen feet higher than St. Paul's cathedra in London. The summit, which, viewed from below appears a point, is found to be a platform, each side of which is eighteen feet long. The stones with which this enormous edifice is built, are thirty feet long. These stupendous works of man were originally designed as tombs of their kings: from which we may infer the grandeur and resources of the nation.

Concerning Egypt it was prophesied:

"Thus saith the LORD God: Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it

for myself! Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations. Thus saith the LORD God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt," Ezek. 29:3, 10, 15; 30:13.

These predictions have been fulfilled with awful minuteness. Egypt is still full of wonders, as its ancient cities and temples are heaps of ruins. Those stupendous temples, abounding with massy and lofty columns, are profusely covered with hieroglyphics; and, though they were erected by mortals, who had "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," they seem destined to pay homage to the only living and true God, by illustrating both the historical and the prophetic truth of his inspired word.

Deprived twenty-three centuries ago of her natural proprietors, Egypt has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians; and, at length, the race of Tartars, distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power, and elected a leader. They have been replaced by slaves brought from their original country. The system of oppression in Egypt is methodical. Every thing which the traveler sees or hears, reminds him that he is in the country of slavery and tyranny. In Egypt there is no middle class: neither nobility, clergy, merchants, nor landholders. Ignorance, diffused through the whole population, extends its effects to every species of moral and physical knowledge.

There has not been a prince in the land of Egypt. It has been laid waste, and all by the hand of strangers. It is a base kingdom, and, "the basest of kingdoms," governed by strangers and slaves. The pashas have been oppressors and strangers, and the price paid for his authority and power, and the whole property of the country being at the will of every succeeding pasha, show how it has been literally sold into the hands of the wicked.

The fate of Egypt, as of Idumea and of Judea, demonstrates the Bible to be no cunningly devised fable; but gives the most overpowering evidence, that the prophets who foretold these things, spake and wrote as they were moved by the Holy Ghost.

#### "Forsake Me Not, My God."

"Did poet ever write anything more mournfully sweet, and carrying with it a deeper devotional spirit than this?"

Forsake me not, my God, thou God of my salvation;  
Give me thy light to be my sure illumination.  
My soul to folly turns, seeking she knows not what,  
O! lead her to thyself, my God, forsake me not.

Forsake me not, my God, take not thy Spirit from me;  
And suffer not the might of sin to overcome me.  
A father pitieth the children he begat;  
My father; pity me; my God, forsake me not!

Forsake me not, my God! thou God of life and power,  
Enliven, strengthen me, in every evil hour;  
And when the sinful fire within my heart is hot,  
Be not thou far from me; my God, forsake me not.

Forsake me not, my God, uphold me in my going,  
That evermore I may please thee in well-doing,  
And that thy will, O Lord, may never be forgot,  
In all my works and way, my God, forsake me not.

Forsake me not, my God, I would be thine forever;  
Confirm me mightily in every right endeavor,  
And when my hour is come, cleansed from all stain and spot  
Of sin, receive my soul; my God, forsake me not!

#### Infidels Thwarted.

Gibbon, and Voltaire, and Chesterfield were distinguished infidels, and labored earnestly to overthrow the cause of Christ and his kingdom. But it seems as though God, in his providence, thwarted all their plans. Gibbon's house at Lake Lehigh, it is said, is now a hotel, in which there is a room for the sale of Bibles; Voltaire's printing press, from which he scattered widely his infidel tracts, has been appropriated to printing the word of God, which he sought to destroy; and Chesterfield's parlor, where an infidel club used to meet, to rail at religion, is now used as a place of worship and prayer. Thus God makes the wrath of man to praise him, and the remainder he restrains.

#### Certainty of Punishment.

"As you stood some stormy day upon a sea-cliff, and marked the giant billow rise from the deep to rush on with foaming crest, and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course, and hurl it back to the depths of the ocean? Did you ever stand beneath the leaden lowering cloud, and mark the lightning's leap, as it shot and flashed, dazzling athwart the gloom, and think that you could grasp the bolt and change its path? Still more foolish and vain his thought, who fancies that he can arrest or turn aside the purpose of God, saying, 'What is the Almighty, that we should serve Him? Let us break His bands asunder, and cast away His cords from us?' Break His bands asunder! How He that sitteth in the heavens shall laugh!"  
Guthrie.

#### "The Luxury of Giving."

O, let us scatter wide  
The blessings Heaven bestows,  
And with the poor divide  
The honey and the rose.

Why should we close our eyes  
To human woe and grief?  
Why not with haste arise  
And proffer them relief?

Are we not of one blood  
From the same parent kind?  
Is not our Father God  
Whence we those blessings find?

Withholding more than meet  
In poverty will end;  
But giving is replete  
With good to those who lend.

For 'tis but loaned to God,  
Whose children are the poor:  
He'll give a rich reward  
In basket and in store.

Give, and it shall be given,  
Pressed down and running o'er;  
Your fellow-men in Heaven  
Shall give you more and more.

Then let us scatter wide  
The blessings Heaven bestows,  
And with the poor divide,  
The honey and the rose.

#### Married.

On the 12th of July, at the house of the bride's father, in Elk-hart Co., Indiana, by John F. Funk, John KILMER and HARRIET SKY-DER, both of the above mentioned place.

On the 20th of July, in Elkhart Co., Indiana, by Daniel Brenne-man, JOHN SCHNOCK and POLLY SHERRICK, both of the above mentioned place.

#### Died.

In the month of June, in York Co., Ontario, POLLY NEIN, aged 82 years. A funeral discourse was delivered, at her residence, by J. Weidman from Matt. 24:42-44. She was buried at Heis's burying-ground.

On the 6th of June, 1868, in Johnson Co., Iowa, JACOB SCHWARTZEN-DRUCKER. Funeral sermons were delivered by Peter Brenne-man and Abner Yoder. Further remarks were also made by Jacob Werner, Guntl and Schlegel, of Henry Co.

On the 7th of June, in Waterloo County, Ontario, of the infirmities of old age, Widow SUSANNA KUKNER, aged 88 years, 8 months, and 6 days. She was buried on the 10th, in Christian Eby's burying-ground, where funeral sermons were delivered by Pre. Moses Erb, and Pre. A. W. Martin.

On the 11th of June, in Waterloo Township, Waterloo County, Ontario, Canada, of apoplexy, HANNAH, widow of John BUCKMAN, aged 80 years, 5 months, and 25 days. Her maiden name was Berge. She was a native of Montgomery County, Pennsylvania. She lived in wedlock forty-nine years and in widowhood nearly fourteen years, was the mother of fourteen children, nine of whom are still living, and leaves ninety-five grand-children and eighty-two great-grand-children. She was buried on the 13th in Ch. Eby's burying-ground. A funeral sermon was delivered by Pre. G. R. Smith from Eph. 2:1, 5, and by Pre. Joseph Hegy from Rev. 14:13.

On the 15th of June, in Woolwich Township, Waterloo County, Ontario, Canada, of consumption and dropsy of the heart, HENRY MUSSELMAN, aged 71 years, 6 months, and 16 days. He was buried on the 20th. Funeral sermons were delivered by Bish. A. W. Martin and Pre. L. Koch from 2 Cor. 5:1-5, which text had been selected by the deceased brother.

On the 22nd of June, in Ontario County, Ontario, of consumption, SAMUEL STAUFFER, aged 30 years, 9 months and 19 days. He was buried on the 25th, at Kisser's burying-ground, where funeral discourses were delivered by Henry Berky from 1 Peter 1:24-25, in German, and by J. Steckley in English. A short time before his death, he desired to be baptized and received into the Church.

On the 27th of June, in Spring Garden Township, York County, Pa., of a lingering illness, MAUDALENA, widow of Henry FOMBY, dec'd, aged 82 years, 2 months, and 25 days. She was buried on the 29th, at Witmer's Meeting-house. Funeral discourses were delivered by Frederic and Daniel Stauffer, from Ps. 90:12. The deceased was a consistent member of the Mennonite Church for many years, and died in the hope of a blessed immortality.

On the 28th of June, in Lancaster County, Pa., of consumption FANNY MARTIN, aged 26 years, 9 months, and 26 days. Funeral sermons were delivered by George Weaver and Abraham Martin.

On the 30th of June, in Rohrerstown, Lancaster Co., Pa., JACOB BRUBACHER, aged 62 years, 5 months, and 28 days. His death happened very suddenly. About three o'clock in the afternoon, while at work in the barn, in opening the front doors, he fell a distance of about eight feet. He was unconscious from the time of his fall, till he died, about 10 o'clock that night. Death surrounded us on every side, and stands at the door, perhaps which we least expect it. Therefore let us watch, let us all be ever ready, and seek our souls' salvation while we yet have time. Funeral sermons were preached by John Landis, Christian Herr, and Jacob Brubacher. He was a member of the Mennonite Church.

On the 7th of July, in York Co., Ontario, after a lingering illness, ESTHER, wife of Christian RUSSAN, aged 30 years and 4 days. She was buried at Kisser's burying-ground, on the 9th, where a funeral discourse was delivered by Henry Berky, from the first part of the 6th chap. of 2d Cor. We have the hope that she died the death of the righteous.

On the 10th of July, in — Co., Ontario, after a brief illness, CHRISTIAN LEHMAN, aged 19 years, 5 months, and 18 days. He was buried the next day, at Weidman's burying-ground. A funeral sermon was delivered, on the 12th, from John 5:24 in German, and in English from Job 14:10.

On the 22d of July, in Crawford Co., Ohio, Bro. JACOB PLETCHER, aged 46 years, 4 months, and 25 days. He was buried on the 23d, and leaves a widow and three children to mourn their loss. Funeral discourses were delivered on the occasion from John 10: 22, and Rev. 14: 13, by the brethren Joseph Freed and J. M. Brenneman. On the 15th, our departed brother was hauling hay, when his horses started to run off. In trying to stop them, he fell, and the wagon running over his body and bruising him inwardly, he was seriously injured and suffered great pain till the morning of the 22d, a little after 12 o'clock, when death put an end to his bodily sufferings.

"Dangers stand thick through all the ground,  
To push us to the tomb."

## Letters Received.

D H King; Henry T Musselman; Elias Snyder; M A King, we shall be pleased to hear from you again.

### MONEY LETTERS.

A—Jacob H Augsburger \$1.  
B—Christian Brenneman \$3; David Boesinger \$6 25; Geo. Byler \$1 50; Menno & Moses Bowman \$2 50; Abm. Blosser, Jr., \$1 50; David Boesinger \$10; Joseph Birney \$1 50; Jacob N Brubacher \$7; H P Brackbill \$6; Rev. J M Brenneman 25cts; Pre. John Brubacher \$1 50; John Buckwalter \$5.  
D—Daniel Dieter; Peter Donner 30cts; Ann Detwiler 10cts.  
E—Benjamin Ebersole \$1 50.  
F—Henry Fisher \$1.  
G—J N Gascho \$1; John Gerhart 25cts.  
H—J B Houser, Jr., \$1; B F Herr 30cts; Isaac Hoffer for David Dohner \$2; C Hooley \$1.  
K—Kate R Kindy \$1 50; Jacob Kennagy \$1 50; John Kennagy \$1 50.  
L—Mrs. Henry Landis 50cts; Rev. John Lapp \$13; H J Linenclaw \$1 50; Eliza Lint \$1 30; Isaac C Lehman \$2.  
M—Michael Neumann \$1; S R Moffet 25cts.  
N—John Neuschwander \$2 18; C B Niesley \$3; John Newcomer \$2 75.  
P—Christian Plank \$2 50.  
R—Daniel Roth \$1; Daniel Roth \$1; Levi S Reist \$2 50; Daniel Rosenberger 50cts; Sophia Royer 10cts; J J Ramseyer \$5.  
S—Joseph Shrick \$1; Daniel Schmidt \$1 25; Jacob G Stauffer \$1; Barbara Schneek 50cts; Henry Shenk \$2; S Z Sharp \$1; John Seitz \$1 00.  
W—Emanuel C Weaver \$1 50; Aaron Witmer \$1.  
Z—Abm. Zurfluh \$1 50.

### TIME TABLE.

#### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

GOING EAST.	GOING WEST.
Night Express, (Main Line.) 1,25, A. M.	Western Express, 2,10, A. M.
Mail, " 9,20, " "	Chicago " 4,40, " "
Day Express, " 11,45, " "	" Passenger, 2,35, P. M.
Mail, (Air Line.) 11,35, " "	Mail Express, 4,25, " "
New York Express, " 9,15, P. M.	

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express, 1,25, A. M.
Mail, 9,20, A. M.
Express, 11,45, A. M.

## Herald of Truth.

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" " large size " " " .40  
Dymond on War " " " .10  
Should Christians Fight? " " " 1.30  
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Sanders' Pictorial Primer (Eng. & Ger.) " " " 1.25  
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Abn's German Grammar " " " .50  
Menno Simon's Foundation (Ger.) " " " .25  
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Unparteiische Lieder-Sammlung " " " .65  
Spiegel der Taufe (Ger.) " " " 5.00  
Heinrich Funk's Erklärung " " " 5.00  
Ernsthafte Christendicht " " " 5.00  
Johann Arnd's Complete works (Ger.) including Arnd's  
Wahres Christenthum, Paradies Gartlein, &c., by express  
Cottage Bible, with notes, in two volumes, by express, \$1.00 per volume.  
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# Herald of Truth.

## A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 9.

ELKHART, INDIANA, SEPTEMBER, 1868.

Whole No. 57.

### Angry Words.

Angry words are lightly spoken;  
In a rash and unexpected hour,  
Brightest links of life are broken  
By their deep, insidious power.  
Hearts inspired by warmest feeling,  
Seldom by passion stirred,  
Oft are rent past human healing  
By a single angry word.

Poison drops of care and sorrow,  
Poison drops are they,  
Weaving for the coming morrow  
Saddest memories of to-day.  
Angry words, oh! let them never  
From the tongue unbridled slip,  
May the heart's best impulse ever  
Check them ere they soil the lip.

Love is much too pure and holy,  
Friendship is too sacred far,  
For a moment's reckless folly,  
Its deep peace to stir and mar.  
Angry words are lightly spoken,  
Bitterest passions oft are stirred  
Brightest links of life are broken,  
By a single angry word.

—Selected.

### Have You an Interest in the Church?

This is a question of no small importance, and one which every member of the church should ponder well. Have you an interest in the church? Have you an interest in Jesus Christ? If you have an interest in Christ, then you must have an interest in his church; and you can have no real, living interest in the church, unless you have an interest in Christ; for Christ is the head of the church, and if we have become true branches of the true vine, then we must also be true, faithful, and zealous ministers of his church. If we have an interest in Christ and in his cause, then we will feel willing to labor in his vineyard, and not stand all the day as idlers in the market place. If we have an interest in Christ and in his church, we cannot, like the faithless and slothful servant, hide our talent in the earth; but, with the faithful and good servant, we will seek to gain other talents, to increase our treasure, to advance the Master's cause, and to extend the usefulness and influence of the church. This is

every Christian's duty, and it is generally, if not always, the case that he who is not concerned for the souls of others, is very little concerned for his own.

There are a great many church members who are apparently only dead branches on the vine. But Christ commands us to judge no man; yet he says, "By their fruits ye shall know them." Now, we judge no man; only as a faithful expositor of the word, it becomes our duty to show forth, according to the Gospel, in what manner we may fully conform to the will of God, and, on the other hand, in what manner we may entirely fail to do so. Now, then, when Christ says, "By their fruits ye shall know them," he means to tell us that we may be able to tell a good man when we see that his works are good; i. e., that he produces good fruit; and an evil, sinful, and corrupt man, when we see that his works are sinful and corrupt; that is, when we see that they produce evil fruit. But when we see one who is a member of the church and yet does nothing for Christ, we must conclude that he is an unfaithful servant. He is like the fig-tree which Christ cursed—he came to it and found on it "nothing but leaves." And so shall it be with those who waste their years in inactivity in the cause of Christ. Take ye the unprofitable servant and cast him into outer darkness, says the Savior, while we are told by the prophet that they who turn many to righteousness shall shine as the stars forever and ever.

Now, when we see church-members who are so busily engaged in the affairs of the world, in their temporary avocations and labors, that they do not have time to perform their religious duties, it is an evidence that they have not the interest in the church (and consequently not in Christ) that they ought to have.

When church-members meet together and converse continually only about the weather, the crops, markets, business, and other temporal things, and have not one word to say about the great and momentous questions which concern the salvation of souls, it is an evidence, that they have not the interest which they ought to have in the church and in Christ; for out of the abundance of the heart the mouth speaketh.

When we find church-members who are continually finding fault with their fellow-members, with the ministers and deacons, and with every thing and every body connected with the progress of the church, it is a proof that they have very little interest in the church.

When we see church-members who are irregular in their attendance upon worship, who, for any little cause, make a pretense to stay at home, who do not take an active part in the councils of the



church, and who are opposed to every effort that is made by others to do good, we must conclude that they have not the interest in the church which they ought to have.

When we find church-members who are always ready to take offense at the actions, the words, and opinions of their brethren, and cherish such an unchristian spirit that they will neither take reproof nor forgive those who, they feel have injured them, when they pray for forgiveness, it is evidence that the love of Christ dwelleth not within them, and that they think more of their own selfish gratifications than of the prosperity of the church or the commands of Christ.

When we find church-members who love their earthly possessions to such an extent that they will not help the poor and dispense of their abundance to those who are in want, it is an evidence that they care nothing about the reputation of the church and its followers, and, hence, they cannot have much interest in its prosperity.

Now, church-members should be alive to all the interests of the church. They should help to watch over their fellow members, and, when they see one overtaken in a fault, should speak to him, and in gentleness and meekness reprove him. If they see a fault in their minister, in the manner of conducting the affairs of the church, in its government, they should be just as free in their endeavors to correct the wrong, as they are to correct a wrong in their own families; but they must be first convinced also that it is a wrong, and be able, either by the evidence of Scripture to show that it is such, or else they must at least be able on good grounds to show that it will lead to evil. A bare opinion, or notion, is not sufficient. There must be some well grounded evidence on which our opinions in such cases are based; otherwise we would soon fall into that most despicable and unchristian habit of fault-finding, from which every Christian should pray earnestly to be preserved. There is a vast difference between a well-meant effort to correct a wrong, and a continual clamor, or about the conduct of our neighbors and fellows, when their conduct, their walk, and conversation are perhaps more commendatory, and more praise-worthy, and more in accordance with the word of God, than our own.

Church members should ever endeavor so to govern their conduct that they do not destroy the influence of the church. They should continually pray for the church, for the members, for the ministers, for all connected with it, that the whole body may be a light to the world; and they should further pray for the conversion of sinners, for the enlightening of those whom they believe to be in error. They should also not forget to pray for themselves: they should try to give a good example, to walk circumspectly in Christian love and humility: they should always be ready to invite and welcome strangers to the house of worship, speak an encouraging word to them, and, if they are not professed Christians, speak a word of warning, or give an invitation to them to come to Christ, and thus help build up the church and spread the influences of Christianity. As I saw and heard but very recently, in a small town where I was stopping, on my journey a short time. I stepped into a bakery to get some refreshments, and there I found an aged woman in conversation with the man behind the counter, whose mother and wife, as I understood from the conversation, had united with, or were about to unite with, the church of which the speaker also was a member. In her conversation with him, she made it a point to invite him urgently also to unite with the church. Now, we should

not be so much concerned to bring sinners into the church as to bring them to Christ; for, without true repentance and a complete submission to the will of God, the church will avail us nothing. We must be the true followers of Jesus, before we are fit to become members of the church, and this should be the main point to gain. Some might object to urging and inviting our friends and neighbors thus to come; but mark the words of our Savior, who says, "Go ye out into the highways and hedges, and compel them to come in." So, fellow Christian, do not be afraid to invite and lead souls to Christ. "They that turn many to righteousness shall shine as the stars forever and ever."

The faithful church-member, who has an interest in the church, will be regular in his attendance at the house of worship; is always ready to give counsel and advice when needed or asked; will stand by the church; help in its government, or in any way that he sees it necessary, or where he can do good; feels that he must not be idle, but that there is always something for him to do. The church can no more prosper without the aid of faithful members, than the tree can grow when all the living branches are destroyed. Christ is the true vine; faithful members are the branches. Every branch that beareth not fruit (i. e. good fruit), is taken away, cut off, and cast into the fire.

Now, then, let us prove ourselves, and see whether we are living branches or dead branches; whether we have an interest in the church; or whether we are only, after the letter, connected with God's people, while we are still dead in trespasses and in sins. Faithless members in the church are like spies in the camp, like a Judas among the twelve. When other interests demand it, they throw their interest against the church, and help the enemy. They are ready, for a little worldly honor, or a few pieces of silver, to betray the Lord of glory. Yea, there are in the church those who, for less than Esau sold his birth-right, are ready to prove false to the church with which they have made a solemn covenant before God and man to be faithful unto the end; even for the gratification of their own selfish desires and inclinations. Oh! how sad the thought. Brethren and sisters, let us be faithful. Let us labor earnestly. Let us take an interest in the cause of Christ. Let us pray without ceasing, and help build up the church, so that it may grow, and prosper, and increase, and do much for the glory of God and the salvation of souls.

When we are earnestly engaged in working for Christ and his cause, we shall find that we have little time to censure, and it will awaken a happy and contented spirit within us.

"Go, work in my vineyard to-day."

J. P. F.

For the Herald of Truth.

### Remember the Poor.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Ps. 41: 1.

Dear reader, let us consider these words. They were written by that holy man of God, "the sweet psalmist of Israel," and are worthy of our serious and prayerful consideration. Has the Lord blessed us with worldly goods; let us take heed that we do not misuse them, or shut up our bowels of compassion toward the needy. For says the apostle John, "Whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17) as much as to say, it is impossible for the love of God to dwell in such

a person. "Some who have many goods, do no good with their goods; and hence, while surrounded with wealth, they are wretched and miserable. Rev. 3: 17. But those who are rich in pocket and poor in spirit are doubly blessed; and their poverty in spirit is sure to dispose them to consider the poor. Observe, 1st. 'Blessed is he that considereth the poor;' that thinks of them; remembers them; and calls to mind their poverty and afflictions; that pities, and resolves, after deliberation, to grant them speedy relief. 'Blessed is he' even while considering in what way he can do them the most good. Prov. 14: 21. The poor widow whose agonizing heart he makes glad, blesses him; the orphan, whose tears he dries up by supplying his pressing wants, blesses him; the poor, sick, and afflicted, with all that are distressed, whether in mind, body, or estate, will lift up their eyes to heaven, pour out blessings on his head, and kiss the kind hand of their deliverer. Prov. 22: 9. But the blessing he receives from the poor, whose sufferings he softens, are not to be compared with the blessings he feels in his own soul. Acts. 20: 35. He shall, not only be blessed of man, and blessed in himself, but blessed of God.

2nd. *The Lord will deliver him in time of trouble.* There is no situation in which man can be placed, in this life, but he will always find troubles peculiar to that situation. But whoever considers the poor shall be remembered by the Lord; and as he had compassion on others in the time of distress, so 'he will deliver him in time of trouble.' If we consider not the poor, we are, not only unkind to our fellow-creatures, but ungrateful to God; through whose tender mercies it is, that we can see the blind, hear the deaf, talk of the dumb, walk to the lame, and visit the sick. Should you be so poor, that you cannot give to the poor, you will be blessed if you do but consider the poor; and when you cannot give a penny, you may lend a hand. Whatever you give to, or do for, the poor, the Lord takes it as done to himself; and will assuredly pay you again. Prov. 19: 17.

The psalmist further says of the compassionate man, "The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth. \* \* \* The Lord will also strengthen him upon the bed of languishing. Thou wilt make (or turn) all his bed in his sickness. Ps. 41: 2, 3. And Christ says, "Be ye therefore merciful as your Father also is merciful" (Luke 6: 36); and "Blessed are the merciful for they shall obtain mercy." Matt. 5: 7. Thus we can be blessed in his acts of mercy. But says one, "It is true, I have considerable of this world's goods, but I obtained it by hard labor and my own ingenuity; therefore, I cannot afford to give away my goods or money; and if others would do as I have done, there would be no poor." O man, do not reason thus. Who has given thee thy riches? Is it not the Lord? Has he not blessed thy labors? A man may toil and labor all the days of his life, and, without the blessing of God on his labors, he will remain poor. Let us remember that nothing is our own, but that it is the Lord's; yea, all the blessings that we enjoy in this life come from the Giver of all good. It has been the will of our heavenly Father, since the creation of man, that there should be poor people or, at least, there have been poor people in all ages of the world. Our Savior says, "The poor ye have always with you." He says positively, "Ye have them with you." But perhaps some will say, It is not the Lord's will that there are such, but it is their own fault; so that the rich are under no obligations to help them." I verily believe that it is the will of the Most High that there shall be poor people at all times; so that it is our indispensable duty, as Christians, to assist the poor and needy whenever we can. "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15: 11. See also verses 7th to 10th inclusive.

We should follow the example of our Savior. He was most of his time among the poor; it was his desire to do them good. None ever applied to him for aid, but he was sent away rejoicing. He persevered in doing good, and was never weary of it. It is our duty, as Christians, to copy after him. Matt. 11: 29. We also find that the followers of Christ were ever ready to administer to the wants of the poor and needy; they had all things common (Acts 2: 44) and distributed among the poor as every man stood in need. See

Rom. 15: 26-27, 1 Cor. 16: 1-3, 2 Thess. 1: 3. From the above passages, we may infer that it was the practice of the primitive Christians to distribute to the poor and needy, to assist them whenever they could. We do not wish to be understood that this is entirely neglected at the present day, but we fear it is too much neglected; yea it is to be feared that charity does not abound in the breast of every so-called Christian. Paul says, "To do good and to communicate forget not; for with such sacrifice God is well pleased. Heb. 13: 16. "Let us show pity and tender compassion to the wretched, by going about, as far as we have opportunity, to seek the sons and daughters of affliction, and when we find them in their abodes of wretchedness, pity them; and, by deeds of kindness, show that we possess the mind that was in Christ. Phil. 2: 5. Feed the hungry; clothe the naked; comfort the mourner; and instruct the ignorant." May God's blessing be with us all. Amen.

Clarinda, Iowa.

A. Good.

For the Herald of Truth.

### An Endorsement.

I am a reader of the Herald of Truth, and am very glad to receive it, as I find contained in it very wholesome instructions. There is in this month's (July) paper an article on the *Education of Children*, which I was very anxious to read, and find light on the subject; yet I feel that much more could be said on the subject, and therefore would venture also to advance my views in regard to this matter. I read it with care, and was looking at the subject of Sabbath schools. I am a lover of Sabbath school training.

God requires us to bring up our children in the nurture and admonition of the Lord. True, we may do this at home; but we may greatly aid the matter by gathering our children together in the school or meeting-house each Sunday, and there also instructing them in the ways of truth and holiness. Christ commands us to let our light shine, so that others, seeing our good works, may glorify our Father which is in heaven.

Then, besides this, there are a great many children which are not taught at home what they ought to do. These could be gathered into the Sabbath school, and from there into the Church.

We might argue in this way:—We send our children to week-day school to receive instruction in reading, writing, &c. Now, why not instruct them at home? We have school houses and teachers qualified for that purpose. Now if it is right and proper to make such provisions for the education of our children in the ordinary affairs of life, is it not just as right, and more so, to provide for the spiritual instruction of our children? I know a great many objections are made to the Sabbath school, but, if a Sabbath school is conducted as it should be, in an orderly Christian-like manner, for the pure purpose of instructing the children in the truths of the Gospel, there can be no reasonable objection from any person.

The following incident may show to some extent what others think of the importance of early religious training, although in this instance it may have been somewhat overestimated.

Two men were one day riding in a stage-coach, the one a Catholic priest and the other a Protestant. They were talking about various matters relating to the Church. The Catholic priest said, "Give me a child until he is seven years old, at which time you may take him and try to change his views." He also said to the Protestant, "Where you make the mistake, is here, you give your children over to the influence of the evil one till they are grown up, and then sometimes you cannot regain them." And how often, alas! how often is this true!

S. L. H.

A scoffer once scornfully asked, "What advantage has a religious man over any one like myself? Does not the sun shine on me as well as on him this fine day?" "Yes," replied his companion, a pious laborer; "but the religious man has two suns shining on him at once—one on his body, the other on his soul."

## Judge not.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

To judge another is a transgression of our Savior's own words, while preaching on the Mount. That all sin and come short of the glory of God, none can dispute. All err, but it is not—or should not be—our business to point out others' failings; let us be our own rather than another's critic; cast the beam from our own eye, then help our brother take the mote from his eye.

If another does a wrong thing, judge him not, for we know not the motive which prompted the act, nor the Christian virtue which may lie in the heart; though it may not at all times come to the surface. This is not a world where rectitude is much practiced, the innocent oftentimes suffer for the crimes of the guilty, while they go unpunished; shall we, like it, be harsh, unkind, show injustice to our fellow beings, by hastily forming unjust opinions of them? We cannot help forming an opinion of every one, but let it be slow, generously intermixed with charity.

Though law may be given for nearly every act of life, yet we are incompetent to at once sit as Judge Advocate of every act of others, being ourselves fallible creatures, possessed of human natures. And were we to prove ourselves innocent by casting stones at the guilty one, each would withdraw our complaint and stand alone for ourselves before the rightful Judge.

The cause of Christ has been greatly injured by censorious and unjust judgment. Servants of Christ have had to spend hours of weeping and agonizing prayer for wisdom to direct the right method of bringing peace and quiet where variance existed, a misunderstanding, the result of judgment illinformed and unwarranted. Many a one is made sad by others misconstruing a simple act. Can we not hear a little with others, when Christ bears so much from us? Can we not be patient, let long-suffering characterize our dispositions, till the fruit of the tree shall sufficiently mature to discover unto us if it is bitter or sweet?

Be not impatient, for Christ has given us a rule by which we may know if our friend, brother, neighbor, be worthy of Christian fellowship. In his sermon he says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Again, in Luke he says, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh."

So let us be patient, bear and forbear, till the fruit is perfected; then may we know who are children of the light, and who of darkness. We have the authority of Christ to make the tree as is the fruit thereof. "Either make the tree good, and his fruit good or else make the tree corrupt, and his fruit corrupt." If when fruit has been tasted, and it prove corrupt, unpalatable, the tree can not be good; for Christ says, "As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

What, then, shall we, because one professes Christianity,—perhaps to be a minister of the gospel, excuse every and many evils, till they go to that extent that they not only disgrace themselves, but throw cold water on the light of the church, till its light becomes so dim it is but a stumbling-block to the world? No. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned.—Exchange.

Those children who are found moving in the orbits of obedience, shall enjoy the clearest sunshine of their Father's countenance.

## "For the People Had a Mind to Work."

In the above declaration of "Holy Writ," we find "a mind to work" assigned as the secret of successful prosecutions of a great undertaking, and one attended with much opposition and many difficulties; namely, the rebuilding of the walls of "Jerusalem."

When the practical determination of the Jews to rebuild the devastated walls of their city became known, all of the pre-existing animosities of the Samaritans were at once aroused, and a conspiracy formed to defeat, if possible, the efforts of "Nehemiah" and his coadjutors.

The project, however, of this humble servant of God, had not been formed without premeditation and prayer, or its prosecution entered upon without a clear assurance of the divine approbation; hence, he was not to be diverted from the accomplishment of his purpose, by any machinations of his enemies, but in the happy consciousness of the integrity of his cause; and under the inspiration of an unwavering trust in his God, he went forward to an ultimate triumph.

But, however just and righteous the great work in which he engaged, or, however desirous and determined he was to see it effected, he could not do so unaided, or without the united co-operations of those who felt a like interest in the cause, and that he had the requisite assistance for success, under the divine blessing, he assures us in the following language: "So we built the wall; and all the wall was joined together with the half thereof, for the people had a mind to work."

Now, the course pursued by those who were actively engaged in this great work, is highly instructive. Their enemies were earnest in their endeavors to impede, as far as possible, its progress; and nothing would have given them greater pleasure than to have witnessed its complete subversion. But it was destined to triumph, and its successful prosecution was unquestionably the result of the practical recognition of several important principles.

There was evidently in the minds of all a definite purpose and personal interest in the work. A unity of desire to see it go on, also in the expediency of the plan through which it was to be accomplished, developed a concentration of effort, the natural result of which was final success.

Another noticeable feature of the work was, that each had a definite portion assigned him to do, and each stood in his lot and place, and faithfully performed his respective duties.

And thus must it be with the membership of every Christian church, in order that it may become that effective source of moral power, as a church organization, which God designed that it should be.

Each member has his own specific work to do, and that he may do it well, he must be found in his place, with "a mind to work," looking unto Him for all needful wisdom, who "giveth to all men liberally, and upbraideth not."

It is the want of "a mind to work" on the part of so large a proportion of professing Christians, that we find so many spiritually barren wastes in our land. The church must, in order to accomplish its good work, be united in its effort.

Whenever we find a church in which discord exists among its members, there we find a church which is comparatively weak. But when we find any Christian organization in which peace, harmony, and a unity of action exist; one in which not a few, but all have "a mind to work," then we find a vigorous and efficient instrumentality in the cause of our blessed Redeemer. The pastor of such a church is not held responsible by its members, for the accomplishment of all the work; but he enjoys the hearty co-operation of his people, which is a greater encouragement to him in the discharge of his ministerial duties, than any pecuniary aid which they could give him without their sympathy and labors.

There never was a time in which the development of a united working spirit, among God's people, was more earnestly demanded than the present. Satan and his emissaries are earnestly endeavoring, by their combined forces, to subvert the truth, and to make obsolete the great fundamental principles which underlie our religious superstructure.

Infidelity, in a variety of specious forms, is rearing its hydra-head in every direction, from which goes out a pernicious influence upon all on whom it is brought to bear, and this must be carefully guarded against.

May God grant us such a baptism by the Holy Spirit, that we can no longer sit at ease in Zion and see the cause of our blessed Redeemer languishing for the want of laborers; but at once unite with His faithful co-workers, for the salvation of souls, and the advancement of his cause.

HIGHGATE, Vt.

J. O. T.

## The Spiritual Refiner.

(Continued from page 119.)

Now consider the GOLD. The refiner is not rewarded for his labors unless he gathers of this precious metal. He expects that the refining process will yield him gold without alloy. For this he patiently prosecutes the work. It is not the dross, but the gold, that he seeks. This most coveted of earthly treasures is the object of his toils.

Gold is here the emblem of moral worth—holiness. Afflictions are sent to purify it, that it may shine in heaven. Christians become like Christ in this way. Job said, "When they are tried, they come forth as gold." The language of Peter we have already quoted, but may repeat it: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ." Peter thus spoke of the trial of faith, and not of faith itself. The refining is more precious than that of gold, because its results are more glorious. A single shining virtue outweighs all earthly treasures.

The benefits of affliction are numerous. It was this consideration that caused the great apostle to say, "We glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope." In itself no affliction is desirable; but its blessed fruits become a cause for rejoicing with the meek and lowly. Again he wrote to the Hebrews, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it presenteth the peaceable fruit of righteousness unto them that are exercised thereby." In the Epistle of James we read, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him." In such language the benefits of trial are set forth in the word of God. To quote all that is said therein upon the subject would be to quote no small portion of the sacred record.

Experience and observation fully confirm the foregoing. God blesses mankind more by what he takes away than by what he gives. The discipline is a more effectual method of training the soul for usefulness and heaven.

"We need but dimly through the mists and vapors;

Amid these earthly damps,

What seem to us but dim, funeral tapers

May be heaven's distant lamps."

Prosperity often petrifies the heart, but adversity stirs its moral sensibilities. The former magnifies self and the world; the latter exalts God and human accountability. "As the bee sucks honey from a bitter herb, so faith extracts good from many bitter sorrows." Many who have learned little good from sermons, books, or friendly counsels, have been taught much by a single affliction. Then they have heard God speaking, and could say with John on Patmos, "I heard a voice from heaven, saying; and O, what a voice! Pride, vanity, worldliness, and hostility to God vanish at the sound. The hard heart is softened, and the soul's immortal interests become infinitely precious. The world's richest blessings could never do this for a solitary probationer.

Said a Christian, in her severe bereavements, "After my husband died and I had mourned bitterly and long, my heart turned to my children. When my first child died, all my grief came back upon me. The second died, and I murmured. The third died, and I was entirely rebellious. I thought God was cruelly and improperly severe upon me. But now the fourth and last one is taken away, and I am satisfied. I know that the rod with which my heavenly Father hath smitten me was cut from the tree of life." There was fine gold in her heart, and the Refiner brought it to the light.

When the widowed mother of President Davies took leave of his corpse, at the time of his burial, she addressed the weeping assembly in these words: "There lies my only son, my only earthly comfort and earthly support. But there lies the will of God, and I am satisfied." It was after Dr. Payson had been for some time a great sufferer that he said, in reply to the inquiry, "Do you see any particular reason for your afflictions?"—"No; but I am as well satisfied as if I saw ten thousand reasons. It is the will of God, and there is all reason in that." Such exhibitions of high Christian virtue are the result of trying discipline. When the process reveals such spiritual wealth, there is great gain. It brings its own reward. A long time may elapse before it appears, but the benefit will surely come. As Dr. Mantion says, "Affliction is a tree that to the true and watchful believer bears good fruit; and we do not expect the fruit to form and ripen at once. It may be long maturing, but it will be rich and mellow when it is ripe. It frequently requires a long time before all the results of the affliction appear, as it requires months to form and ripen fruit. Like fruit, it may appear at first sour, crabbed, and unpalatable; but it will be at last like the ruddy peach or the golden apple."

We need not dwell upon this point. Every person knows that adversity is a blessing. The sick room, the house of mourning, the grave, have their treasure lessons. Who that has stood "where parting life is laid" cannot testify to this fact? What a place for touching recollections and better thoughts! With the memory of former friendships and interchanges of love, and with the present melancholy experience of broken ties, how sensitive the heart grows, and how it resolves upon a better life! Yes; from that silent dust rises an all-pervading influence that causes the living soul to realize its value and destiny. The thousand endearments now parted with forever serve to exhibit the perishing nature of all other earthly relationships. The world dwindles into insignificance. Time increases in value. Life assumes new importance. Immortality commands attention. The claims of God are admitted. Conscience pleads. Heaven invites. Hell terrifies. Often the soul flies to Christ.

"The path of sorrow, and that path alone  
Leads to the land where sorrows are unknown."

We will briefly inquire concerning the IMAGE. We have said that the refiner of silver and gold continues the process until his own image is reflected in the molten metal. It is not enough that he obtains gold; he seeks pure gold. His reflected image is evidence of purity.

So with the saints. They are tried until the image of Christ is reflected by their hearts. "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." But we are predestinate to be conformed to the image of the glory of the Lord, all with open face beholding as in a glass the glory of the Lord, and by the changed into the same image from glory to glory, even as by the spirit of the Lord." This is the climax of earthly discipline. Adversity answers the highest end when this object is attained. The spiritual Refiner patiently watches the process, until the heart, as a mirror, reflects his own face. Happy moment that, both for Christ and his tried follower! It is the consummation of a work whose greatest value cannot be known until we shall sit with our Lord in his heavenly kingdom. To be like Christ! Can anything be more desirable to an heir of immortality? Can there be a better passport at the gate of heaven? It is the family likeness of "the whole family in heaven and earth." Who would not possess it? "I shall be satisfied when I awake with thy likeness."

If the Refiner's fire multiplies spiritual riches in this manner, then God should be praised. Trial is in no sense a calamity when it works out such an exceeding weight of glory. The continuance of the affliction is a greater blessing than its removal in such a case. It is hard for human nature to believe it, but this does not alter the fact. Whenever Luther received discouraging news, or was plunged into unexpected sorrow, he was wont to say, "Come, let us sing the forty-sixth Psalm,"—the Psalm beginning, "God is our refuge and our strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." He felt that the language of praise became him for the supports and consolations of religion. He would not forget divine mercies when experiencing divine chastisements. When snarling under the rod he would remember the need of correction. When cast into the furnace he would think of the forthcoming gold. It should be the same with every believer. He should recognize God in his sorrows as really as in his joys. He should keep in view the important object of his trials—his spiritual good. As his Master was made perfect through sufferings, so he may have to pass through the same ordeal, to shine as a star in the firmament forever and ever. He should rejoice in tribulation, rather than lose his crown of life.

O, talk to me of heaven! I love  
To hear about my home above;  
For there doth many a loved one dwell,  
In light and joy ineffable.  
O, tell me how they shine and sing,  
While every harp rings echoing,  
And every glad and tearless eye  
Beams, like the bright sun, gloriously.  
Tell me of that victorious palm  
Each hand in glory beareth;  
Tell me of that celestial calm  
Each face in glory beareth.  
O, happy, happy, country, where  
There cutereth not a sin;  
And Death, who keeps his portals fair,  
May never once come in.  
No grief can change their day to night;  
The darkness of that land is light;  
Sorrow and sighing God hath sent  
Far thence to endless banishment;  
And never more may one dark tear  
Bedim their burning eyes;  
For every one they shed while here,  
In fearful agonies,  
Glitters a bright and dazzling gem  
In their immortal diadem.

BOWLES.

### "Honesty Is The Best Policy."

This old saying, repeated so often by good people, and gaining thereby a kind of sanctity, is, nevertheless, a mischievous one to be floating so freely through the world.

That honesty and policy can have any connection whatever, can hardly be thought of by a right-minded, true-hearted person; and it seems to me a misfortune that the two words were ever linked together. The moment one stops to think of *policy* before doing what seems to him a duty, that moment his *honesty* becomes of a doubtful character.

It is sad to see how people are coaxed into "doing right" and "being good," said to hear so many appeals to the selfishness of our nature; sad to know that *policy*, after all, is the secret of much seeming honesty.

I heard a mother say to her little boy one day, "Now, do be a good boy, and you shall have a large piece of maple-sugar." The same day I heard a minister say to his people, "Follow the course I have marked out to you, and you will not only gain much in this world, but eternal life in the next."

It was policy for the child to put on the appearance of goodness, and he understood it. Many may have thought it policy to be Christians when such inducements were offered.

Dangerous teachers are they, whether mothers or ministers, who teach those under their charge to look out for the gain, the result, of whatever they do. Is it right? Is it followed too often by that other question, "Is it expedient?" betraying an entire want of confidence in the providence of a loving Father who will ask nothing of His child that is not best for him to do—setting up weak human judgment against His all-wise and just demands. We cannot know what is expedient, for the greatest seeming failure has often proved to be the most glorious success. But we can know what is right; at least we can know our highest conviction of right, and following that we shall be true, and a true man is to be honored, though he come far short of absolute truth, for he proves that he is striving after it, and is on the right road toward it.

Oh, mothers, do not offer rewards to your children for being hypocrites! Childhood should be glad and bright and beautiful, and it can never be when it is so unnatural.

Give to them, abundantly, tender words of sympathy and encouragement. Place in their hands gifts of love and appreciation, but never teach them to think that right doing deserves reward; for they will soon learn to value it according to the pay they get. Let goodness and truth be as natural to them as fragrance is to the flower, just as it ought to be. Do not send them out into the world with such miserable, unreliable guides as "Honesty is the best policy." "The safest way is to do right; but rather teach them to cast policy away altogether, to forget reward, to feel that

"'Tis perdition to be safe,  
When for the truth we ought to die."

"Is it right?" My brother and my sister, when this question comes to you—for it often comes to all—and what is truest and best in you answers, "It is," let no forebodings of the result, no whispers of policy, detain you from obeying unhesitatingly this command of God. Though sacrifice and pain be the result, it will only show that they are needed.

"Is it truth?" If from the deepest consciousness of your soul the decision come, too plain to be misunderstood, that it is truth, then accept and advocate it, though it bear you into places new and strange, though it lead you into the most unpopular church and party, though it take from you friends and bring you enemies; though reproach and poverty and pain come upon you, still be true for the truth's sake, and be too brave to "speak or act against your conscience."

—Am. Phren. Jour.

### My Life.

Two paths I've trodden all my day;  
One is a dangerous road.  
In which do most my footprints lay,  
The narrow or the broad?

Where have I taken most delight,  
And pressed with vigor on?  
In that which leads to death's dark night,  
Or to a victory won?

My duty have I in the past  
Sought oftentest to perform;  
Or cared I not which hence should last,  
The sunshine or the storm?

Each day the record's made on high,  
Each night the balance shown:  
Oh where do most these footprints lie,  
Towards which eternal home?

Awake, my soul, to-day be wise,  
While life and health are given;  
Press onward for the opening prize,  
Live not for earth, but heaven.

LENA.

### Lines From the German.

If God be on my side, let who will oppose.  
For oft ere now to him I leaped, and he hath quelled my foes;  
If Jesus be my Friend, if God does love me well,  
What matters all my foes intend, though strong they be and fell?

Here I can firmly rest, I dare to boast of this,  
That God, the highest and the best, my friend and father is;  
From dangerous snares he saves, where ere he bids me go, [woe.  
He checks the storms and calms the waves, nor lets aught work me

I rest upon the ground of Jesus and his blood,  
For 'tis through him that I have found the true, eternal Good;  
Naught have I of my own, naught in the life I lead,  
What Christ has given me alone is worth all love indeed.

His spirit in me dwells, o'er all my mind he reigns,  
All care and sadness he dispels, and soothes all pain;  
He prospers day by day his work within my heart,  
Till I have strength and faith to say, Thou, God, my Father art.

When weakness on me lies, and tempts me to despair,  
He speaketh words and utters sighs of more than mortal prayer;  
But what no tongue can tell, thou, God, canst hear and see,  
Who readest in the heart full well if aught there pleaseth thee.

He whispers in my heart sweet words of holy cheer;  
How he who seeks in God his rest shall ever find him near;  
How God has built above a city fair and new,  
Where eye and heart shall see and prove what faith has counted true.

There is prepared on high my heritage and lot,  
Though here on earth I fall and die, my heaven shall fail me not.  
Though here my days are dark, and oft my tears must rain,  
Whene'er my Savior's light I mark, all things grow bright again.

Who joins him to that Lord, whom Satan fits and hates,  
Shall find himself despised, abhorred, for him the burden waits  
Of mockery and shame heaped on his guiltless head,  
And crosses, trials, cruel blame, shall be his daily bread.

I knew it long ago, yet I am not afraid;  
The God to whom I pledge my vow, will surely send me aid;  
At cost of all I have, at cost of life and limb,  
I cling to God who yet shall save, I will not turn from him.

The world may fail and flee, thou standest fast forever,  
Not fire, or sword, or plague, from thee, my trusting soul shall sever;  
No hunger and no thirst, no poverty or pain,  
Let mighty princes do their worst,—shall fright me back again.

No joy that angels know, no throne or wide-spread fame,  
No love or loss, no fear or woe, no grief of heart or shame;  
Man cannot aught conceive of pleasure or of pain,  
That e'er could tempt my soul to leave her refuge in thine arm.

My heart for gladness springs; it cannot more be sad,  
For every joy it laughs and sings, sees naught but sunshine glad;  
The sun that glads mine eyes is Christ the Lord I love,  
I sing for joy of that which lies stored up for me above.

S. DEXTER.

### Character of a True Christian.

He is, a sincere man, a pure-minded man, a heavenly-minded man, an affectionate man, a man lowly esteeming his spiritual attainments, a diligent man, a zealous man, a godly man, a cheerful man, a patient man, a prayerful man, a benevolent man, a man placing a forbearing and forgiving man, a sympathizing man, a man placing a low estimate on earthly distinctions, a man modest in his opinions, a man regardless of the estimate of others and of his own reputation, a peaceable man, a good citizen, a man upright in his business, a man joyful of the flight of time, a man of daily growth in grace, a man of sobriety, a man clothed with the Spirit of Christ.—S. S. TIMES.

### The Sleepless Eye.

Many are familiar with the story of a distinguished prisoner, the duty of whose guard it was to watch him every instant through a little aperture in his dungeon door. The guard was often changed, but there forever was that glittering eye. When he slept or when he woke, it was always upon him. And after a time, he tells us, it became the most intolerable element of his imprisonment. It was no friendly eye, and that made the burden greater still. Many prisoners have escaped from bondage, even when massive walls and iron bars enclosed them. Many more have beguiled the weary hours in planning or speculating on the possibility of their doing the same. But here such a diversion of the thoughts was quite shut out. Not a moment could he escape the gaze of that sleepless eye. The slightest suspicious movement would be sufficient ground for causing the rigors of his confinement to be increased. Oh, to escape for one half hour from the presence of that watching eye! But months were lengthened into years, and still the watch went on.

But there was another eye, just as sleepless, continually on the prisoner, of which no doubt he thought but seldom. It saw far more than the soldier guard. It saw the real man, the heart life, hour by hour. The guard could only see the outer dress. The guard, and those whose power he represented, could do but little. They had power only to kill the body, but that All-seeing One had "power to cast both soul and body into hell."

We cannot think too often of this sleepless eye which never, for an instant, is withdrawn from us. "Thou compasses my path and my lying down, and art acquainted with all my ways." It is a fearful thought to the wicked, but one of the most precious to those who love God. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." "He that keepeth Israel shall neither slumber nor sleep."

But, oh, this eye "is strict to mark iniquity." We may cover our sins from our fellow men, but they cannot be hid from God. Yet, how precious the thought that we may come to the crimson fountain and wash them all away, so that we can be pleasing even to his searching eye. He will behold us without spot or blemish, because he looks upon us through his Son. Hasten to the fountain, while yet there is an opportunity given. How canst thou refuse

"To wash and be cleansed in his pardoning blood?"

L. L.

### The Path of Life.

Why not strew the path of life with flowers? It requires no stronger efforts than to plant thorns and briars. Is it not strange that we bend all our efforts in cultivating those plants which afford no pleasure, but, on the contrary, abridge our happiness, while we suffer to spring up, spontaneously, the few strange flowers that occasionally throw a smile along our way? It need not be thus. The few happy men around us should teach us an important lesson. There is no reason in the world why we should not be as happy as they. If we would look on the path of life as on a road, we must cultivate ourselves, and go diligently about it. Less frequently would we have cause to mourn over the bitter past, or the dark and cloudy present. If our years have run thus far to waste, let us with care influence the future, and with all care and attention cultivate those fruits and flowers that will yield a harvest of agreeable pleasure.

### Good Advice.

If you your lips  
Would keep from slips,  
Five things observe with care:  
Of whom you speak,  
To whom you speak,  
And how, and when, and where



## Herald of Truth.

ELKHART, Ind., September, 1868.

### Menno Simon's Foundation.

We are now making the necessary arrangements to revise and republish the English translation of Menno Simon's *Foundation*. We cannot, at present, give the cost of the work exactly, though, according to our estimate, it will not exceed \$1.25, and should we get sufficient encouragement to warrant us in publishing an edition of, say 2000 copies, they will probably not cost over \$1.00 per copy. We hope the brethren in every Church will take steps to ascertain how many books will be wanted, and write us, so that we may make some estimate as to how many it will be best to print. The work should be in possession of every Mennonite family, so that they may become acquainted with the writings of one of the brightest pillars of the Church, and one whose name our Church bears.

### The Martyr's Mirror.

The *Bloody Theater, or Martyr's Mirror*, in the German language is out of print, and as considerable demand has recently been made for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of subscribers, to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will not exceed \$6.00 per copy for an edition of 1000 copies. If we can get subscribers for 2000 copies it will not exceed \$5.50 and may be less.

### Conferences.

CONFERENCE IN MONTGOMERY CO., PA.

The Semi-annual Conference, in Montgomery County, Pa., will be held in Franconia Meeting-house, on the first Thursday in October.

CONFERENCE IN LANCASTER CO., PA.

The SEMI-ANNUAL CONFERENCE, in Lancaster County, Pa., will be held in Mollinger's Meeting-house, on the first Friday in October.

CONFERENCE IN INDIANA.

The annual Conference for the state of Indiana will be held in Yellow Creek Meeting-house, in Elkhart Co., Indiana, on the second Friday in October. The brethren from other parts of the country are cordially invited to attend. It is to be hoped that many of our ministering brethren from abroad will visit us upon this occasion. Conferences are often of greater importance than many generally suppose, and ministers should make it a point to attend at least the

Conference in their own district. And it is not only encouraging, but also beneficial, to ministers themselves as well as to others, when they visit one another, and meet together in Conference with those who reside at other places and in other parts of the country concerning those important matters relating to the government of the church. Therefore, in behalf of the church, I would tender a cordial invitation to all our ministers, as well as others of the brethren and sisters from abroad who desire to do so, to visit us at the time of our annual Conference. Those coming by way of Chicago from the West, or Detroit from the East, will stop at Elkhart. Those coming by way of Toledo will stop at Goshen. Those coming on the Pittsburgh, Fort Wayne & Chicago R. R., can stop at Warsaw and take stage to Goshen.

## Correspondence.

### A Visit to Noble and Whitley County, Ind.

I left home, on Saturday the 8th of August, in company with the brethren Daniel and Henry Brenneman and wife, to visit some of the brethren and sisters in Noble and Whitley County, in this state.

A pleasant ride of about an hour or more, on the Air Line Railroad, brought us to Ligonier, where Bro. David Bowman, who lives about ten miles south of that place, was waiting, to take me to his home. I spent the night with him, and the next day (Sunday), we went some ten miles further, to where the brethren David and Moses Bear are living, where we had meeting in the forenoon.

After dinner, we again came back to the residence of Bro. Bowman, where we also had meeting in the afternoon. A goodly number was present, and we had a pleasant meeting.

On Monday morning, Bro. Bowman kindly brought me to Ligonier again, from where I went to Haw Patch, some four miles north of Ligonier, to visit some of the Omaha brethren and sisters residing in that place.

The brethren Daniel and Henry Brenneman, who had accompanied me, on Saturday, as far as Ligonier, had been received by Bro. Isaac Schmuckler, and had spent the Sabbath with him and his people. They had appointments on Saturday evening, on Sunday forenoon and afternoon, and in the evening attended an appointment in the town of Middlebury, where a large, attentive, and very orderly audience was present.

An appointment had also been made for Monday evening, at the Omaha meeting house, in the Haw Patch, where it was my privilege to attend, and where I had the pleasure of meeting many warm-hearted, and, as I have reason to believe, sincere Christian brethren and sisters, with whom I felt entirely at home. The brethren Daniel and Henry Brenneman were also there. The evening was somewhat unpleasant on account of the rain and darkness, yet, notwithstanding, there was a good attendance and marked attention throughout the entire service.

There seems to be a feeling of deep interest among the brethren and sisters of this place, and we hope it may be the means of awakening many careless and lukewarm ones, and bringing them nearer to God. Yes, may it bring us all to realize the great necessity of earnest, steadfast, and continued labor in the vineyard of Christ. Let us all watch and pray, and hope and trust, and be faithful unto the end; and the blessing of God shall be with us.

There seems to be so much to do in regard to the spiritual welfare of souls, that, when we reflect on its magnitude, we must deeply deplore that there are so few who are willing to labor with earnestness and zeal in the great cause of Christ. Oh! let us pray that the Lord may send more laborers into his vineyard; for the harvest truly is great, but the laborers are few.

It is pleasant to meet with those who feel an interest in the cause of Christ. It is pleasant, when Christians can meet in social converse, and encourage and edify one another on their weary pilgrimage through this vale of tears. This is also profitable and good. Let us, therefore, cultivate a love for Christian conversation, wherever we chance to meet, and not, as is too often the case, spend the precious hours in idle and frivolous conversation, about vain and worldly things.

We returned on the 11th. May God grant that our journey may not have been in vain. I also desire to express my thanks to the brethren and sisters for the love and kindness they manifested towards me.

JOHN F. FUNK.

### A Journey to Ohio.

Having for a long time contemplated a visit to the brethren and sisters in Allen County, Ohio, in fulfillment of a promise made some time since, I, in compliance with renewed invitations recently received, left home on Saturday morning, August 15th, and traveling by way of Toledo, arrived at Lima, about four o'clock in the afternoon, from which place I made my way to Bro. Joseph Brenneman's, about three miles and a half from that town. After supper and a little rest, I proceeded to Bro. John M. Brenneman's, where I arrived a little before dark and remained all night.

On Sunday the 16th, according to previous appointment, we met at the Mennonite Meeting-house in this place, for the purpose of organizing a German Sunday School. The meeting was well attended by both old and young, and all manifested a great deal of interest in the school. Many of the young people seemed very anxious to obtain a more perfect knowledge of the German language, and had already applied themselves diligently to studying it during the past week.

After singing several hymns, prayer, and a short address in which the object, importance, and necessity of a Sunday School, not only for the purpose of instructing the children in the language, but more especially for the purpose of instructing them in the truths of the Bible, and pointing them to Jesus the Savior of mankind, were set forth, the school was organized into classes, and a teacher appointed for each class. Half an hour was then given to the lesson, during which each teacher gave such instruction to his or her class as appeared appropriate and necessary. After the lesson was ended, the school was closed by prayer and singing.

The ministering brethren, Geo. Brenneman, Christian Culp, and Henry Shank, from Putnam County, were also there. It was a pleasant meeting. I was glad, to see so many of the young people and children, as well as many of the older brethren and sisters thus meeting together, as children in the school of Christ, and endeavoring to learn and to edify one another in those things which are so necessary to the salvation of our never-dying souls. It was a pleasing sight. And I hope that the brethren and sisters generally throughout the churches, and especially ministers, will consider well the great importance and the imperative necessity of a more practical system of imparting religious instruction to the young. If we desire to see our churches grow, and our young people, as they come to years of maturity and responsibility, gathered into the fold, we must use means, we must labor, we must teach them early, to love the Savior, to go to the house of the Lord, to reverence and keep holy the Sabbath day, to have a love and respect for Christian people, and for the services of the sanctuary. Thus, through faithful instruction, we may lead them in the narrow path that leadeth to eternal life. "Train up," says Solomon, a child in the way he should go, and when he is old he will not depart from it."

I was also well pleased with the good order that was observed throughout the exercises, and I hope this may always be observed by all, as also the same earnest attention to all the exercises of both the Sabbath school and the meetings of the Church. And may the school be the means of doing much good to all whose privilege it may be to attend it.

In the afternoon, there was an appointment for preaching at the same place, and a goodly number were present. The meeting was a pleasant one. After meeting, we visited Bro. M. Brenneman, who was very sick with a bilious attack. In the evening, I went home with Bro. C. Culp, and remained with him all night.

Monday, Aug. 17th, I spent in visiting among the brethren and sisters in the neighborhood, and on Tuesday Bro. J. M. Brenneman took me to Bro. Huber's, and in the afternoon, we attended an appointment at Pleasant Valley School-house, where we had a very pleasant meeting. Immediately after the meeting a heavy shower of rain came up, and we went to Daniel Stemen's, near by, and remained there all night.

On Wednesday forenoon we had meeting at the Blanchard River Meeting-house, which was well attended, and, in the evening, at Bro. Geo. Brenneman's. On Friday afternoon, an appointment had been made for a thanksgiving meeting, to return thanks to God for his mercy in crowning again our fields with a plentiful harvest. In the evening, we had a pleasant little meeting at the house of Bro. J. M. Brenneman, and, on Saturday, Bro. Brenneman, took me to Reiley Creek, where an appointment had been made for the afternoon. Here I also met some of the Swiss brethren, of whom there is a large settlement in this vicinity. I felt a strong desire to visit them also, but my time was too limited. We spent the night with Bro. and Deacon David Boesinger, and on Sunday again attended meeting at the meeting house, where a large and attentive audience was present. This was formerly Bro. John Thut's charge, who died about a year ago; and his co-laborer in the vineyard of the Lord has proved himself faithful to his charge, and left his flock without a minister. May God give them a faithful shepherd again who shall feed the flock in due season, and go in and out before them, and break to them the bread of life.

Sabbath afternoon I spent with Bro. P. Hartman, and then stayed all night with Bro. C. P. Steiner, who brought me to Columbus Grove on Monday. Here I again took the train for Toledo, where I had to go over

about four hours, until the western bound train was ready to leave, when I took my seat in the car, and about two o'clock on Tuesday morning, reached home safely and found my family also in the enjoyment of good health.

Thanks be to God for his kindness, his goodness, and mercy. Safely he led me forth, safely he brought me back again, and, while on my journey, I was often constrained to feel that he was a very present help in every time of need.

I desire also to express my heartfelt thanks to the brethren and sisters and friends for the kindness and love they manifested towards me while among them. I formed many pleasant acquaintances. I met many brethren and sisters who, I have reason to believe, are faithful, zealous, earnest Christians. I have met some also, who were not so warm in the cause of Christ as they should be. I have also met some, and of this class not a few, who yet live, as it were, without hope and without God in the world. Let me therefore speak as one who is accountable before God. If you are a zealous Christian, continue thus. Watch, and pray, and be faithful unto the end. A crown is promised thee, and thou shalt be blessed forever. Are you a lukewarm Christian, then draw near to Christ, and learn to be in earnest. Christ demands the whole of your heart, your highest and best affections. He cannot accept your divided affections. Therefore, love him with all your heart, love him with earnestness, love him with zeal. Devote and consecrate all your powers to his service. Are you yet dead in trespasses and in sins? Have you never found Christ precious to your soul? Then, do not delay. Do not waste your best days. I have seen the young in manhood's bloom, snatched like a full blown flower by some ruthless hand, from the garden of earth and transplanted to the future world. I have seen smiling infancy taken from the mother's arms to the more perennial clime of heaven. And what security have you that you may live to see a more convenient season? Oh! delay not. You have a soul to save—tomorrow it may be too late—to-morrow may never come for thee. Therefore, "to-day if ye hear his voice, harden not your hearts."

J. F. FUNK.

### From Illinois.

At the request of the brotherhood in Champaign County, Ohio, I left home on the 12th of August, and taking the train in Hudson at half past eight o'clock, I came by way of El Paso and Logansport to Urbana, Ohio. Arriving there at 1 P. M., I remained till morning, and then took the train to Tallmadge, from where I went to visit some of the brethren. By the kindness of an unknown friend I there had the opportunity of riding on a wagon to Bro. John Werrey's, where I then felt myself at home. On the 14th, Bro. Werrey and I visited the brethren and sisters. On the 15th, there was meeting in the Champaign Mennonite Meeting-house, where I met Bish. Samuel Yoder and Shem King, of Pennsylvania, and Des. Joseph Augspurger, of Ohio. On the 16th, there was meeting in the Logan Meeting-house, where we met John K. Yoder, of Ohio. Here I suddenly became very sick before meeting was out and was taken by Bro. David Plank, to his home, where I was well cared for till the 18th. I then attended a meeting in Champaign County, where an examination and a consultation was held concerning certain difficulties. This consultation continued till the 20th.

On the 21st, there was meeting again in Logan County, where we then took leave of one another again, and commended the church to God's blessing and grace. We hope also, that our labor has not been in vain. On the 22d, Samuel Yoder, of Pa., and I, in company with Joseph Augspurger and wife, went to Butler County, Ohio. On the 23d, there was meeting, which was well attended. On the 24th, I took the cars at Hamilton, and coming by way of Logansport and El Paso, reached home on the 25th and found my family all well. God be thanked for his goodness and faithfulness, which he bestows on us through his paternal mercy. I feel thankful also to the brethren and sisters for the love and kindness which they manifested toward me. In conclusion, it is my desire that you remember me in the Lord, and be ever watchful through Jesus Christ. Amen. How easily might it happen, beloved brethren and sisters, that we may see each other no more. Therefore, be diligent, while on your journey heavenward, that you may bear the crown to the praise of God.

Danvers, Ill.

JOSEPH STUCKERT.

THE velvet moss grows on sterile rocks; the mistletoe flourishes on the naked branches; the ivy clings to the mouldering ruins; the pine and cedar remain fresh and fadeless amid the mediation of the receding year—and heaven be praised, something green and beautiful to see, and grateful to the soul, will, in the darkest hour of life, still twine its tendrils around the crumbling altars and broken arches of the desolate temple of the human heart.

## Children's Column.

### Our Pilot.

Did you ever go out to sea? A great many of you have not and so you can hardly know how welcome a pilot is to ships getting near the end of a long voyage. What is a pilot? A man whose business it is to steer vessels into port; and it is sometimes pretty dangerous business in bad weather.

A ship was once approaching the coast during a heavy storm. The mouth of the harbor she wanted to enter was small, and the sea was breaking over the ledges of rock near it in a fearful manner. What was to be done? The captain did not dare carry in the ship himself, and the storm would not allow him to put back to sea. There she lay, just outside the harbor, tossing on the waves, which might dash her to pieces on the rocks.

Just then a little boat put out from the shore to bring him a pilot. Could the little boat live on those stormy waters, now on the top of a wave, and now far down in the hollow? She did, every stroke of the oars bringing her nearer and nearer to the ship, until she was near enough, when a man dripping with salt water jumped on deck. It was the pilot. How thankful the captain felt; how rejoiced the sailors were. Now they felt safe, for he knew the way.

Directly the captain put the ship in his charge, and every body had orders to do exactly as he said. The pilot took his stand where he could see all the danger, and gave his orders accordingly. See how terrible the sea. What if the ship strikes on them? She will not strike. She is safely by. Look out; the ship is heading for that terrible ledge. Is the pilot running her on the breakers? Is she not as good as gone? "Starboard!" shouts the pilot. The sailors instantly obey, and away she flies on the other side. And so all the way up to the anchorage, it is first "starboard" and then "port," until all danger is passed, and the ship is safely sheltered in the harbor.

The pilot knows the way; he understands every peril the poor ship is exposed to—the frowning rocks, the sunken ledge, the narrow channel, the angry waves. Both the crew and cargo have been carried safely through; and all because every man did exactly as the pilot told him. They obeyed quickly and heartily. Not one dared to be careless, or disobedient, or think he knew best. They followed every direction the very best they could.

Do you know why I tell you this? Because every boy and girl is sailing in a little ship. It is the ship of life. Some are large, some small. Away they go, skimming over the sunny seas of youth as happy as can be. But there are breakers ahead. The sunken rocks of sin are all around you. There are swift currents, which will carry you on dangerous shoals. You cannot steer yourself because you do not know the way. You are ignorant and careless and headstrong; therefore God has given you a pilot. He can steer you from heaven. He must take the helm for you. He can steer you in the open channel of truth and right. No matter how dark the skies, or how loud the roaring of the storm, if you have the Lord Jesus, your little bark is safe, that is if you obey him; for he may be at your very elbow, and you not heed him. He must be minded, his directions faithfully followed, his orders promptly obeyed. Do you know what his first order is? "Believe in me;" that is, gladly receive him, and put yourself, with your whole heart, under his care. That is believing in him. Do that, my children, and you will soon learn the rest; and oh, how safe and happy they will make you.—*Child's Paper.*

"Tis to my Savior I would live,  
To him who for my ransom died;  
Nor could the bowers of Eden give  
Such bliss as blossoms at his side.

### The German Boy.

Among the children in one of the Sabbath-schools in New York was a little German boy whose parents were very poor. From the time he entered the school, he was remarkable for his eagerness to learn, and for his docility. His teacher's hopes were, however, frustrated by a sudden illness, which cut him down in a few days. During his sickness, the superintendent of his school went to see him, and found him perfectly happy—"waiting." That afternoon he suddenly rose on his elbow, and exclaimed, "Mother, do you hear that music? It's so beautiful; don't you hear it?" His mother, thinking his mind affected, tried to hush him, but he repeated the words, looking up at the same time with eager eyes. Then he began to sing in his singularly sweet voice, "I hear the angels coming, coming." When he had sung the hymn through once, he began again, "I hear the angels coming—coming—coming." As he repeated the word "coming" the third time his eyes closed, and he was gone to meet, it is believed, the angels whose coming he desired, and to dwell with Jesus.—*American Messenger.*

### A Wonderful Treasure.

I love them that love me;  
And those that seek me early shall find me.  
Riches and honor are with me;  
Yea, durable riches and righteousness.  
My fruit is better than gold,  
Yea, than fine gold;  
And my revenue than choice silver.  
I lead in the way of righteousness,  
In the midst of the paths of judgment.  
Prov. 8: 17-20.

Let us think for a minute of the multitude of promises which these verses contain.

The promise of LOVE stands first of all: "I love them that love me."

Then there is SATISFACTION: "Those that seek me early shall find me."

Next we have the promise of RICHES, twice over: "Riches and honor: riches and righteousness."

But something better than riches follows,—FRUIT: "Better than gold, yea, than fine gold."

And, lastly, there is what we all want—a GUIDE, a leader, and a friend: "I lead in the way of righteousness, in the midst of the paths of judgment."

### Small Beginnings.

Small beginnings well pursued,  
Often lead to greatest good:  
Cheering smiles and looks of love  
Mighty in achievement prove;  
By a good word gently spoken,  
Stubborn wills have oft been broken:  
Something from your slender board  
Give, and speak a kindly word;  
To the young and thoughtless say,  
"Make the Lord your choice to-day;"  
Warn the thriving, while they thrive,  
Still for inward grace to strive;  
Bid the wretched trust in God,  
Softly whisper, "Kiss the rod;"  
Bid the joyful still rejoice,  
But to God lift up the voice;  
Bid the fair be fairer still,  
Listening to their Maker's will.  
Trifles these you should not call;  
Mercy's deeds are never small.  
If the doing be well done,  
Great and little are but one.

### On the Profitable and Intelligent Reading of the Scriptures.

The Scriptures are a precious gift of God to man, and highly favored indeed are they who possess them, and are enabled to read them. And such a favor the people of our country and age generally enjoy. The Scriptures are circulated extensively throughout our country, and are sold at such a price that none need be without them. And such are the facilities for acquiring an education that but few are found who cannot read them. But with all the facilities possessed for obtaining a knowledge of the Scriptures, that knowledge is very limited, and there is an astonishing degree of ignorance prevailing upon the various subjects treated upon in that Holy Book. And as there is too little scriptural knowledge among the people, as a consequence, there is too little of the Christianity inculcated therein. It is true, there may be scriptural knowledge where there is little or no scriptural piety, but we do not often find a very high attainment in practical and experimental Christianity unless it has a knowledge of the Scriptures as its basis. Many of the prevailing errors among professing Christians are owing to a want of their more intimate acquaintance with the Bible. Said Jesus to the Sadducees, "Ye do err, not knowing the Scriptures nor the power of God."

Love to the Scriptures is a characteristic of a Christian character, and may be regarded as a test of genuine piety. "O how I love thy law," said David. And again, "The law of thy mouth is better unto me than thousands of gold and silver." And again, "Therefore I love thy commandments above gold; yea, above fine gold." And Paul said, "I delight in the law of God after the inward man." And the mother and grandmother of Timothy seem to have highly appreciated the Scriptures, and seem to have taken great pains to instill their truths into his youthful mind, since Paul in addressing him says, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

But it should not be forgotten that a mere superficial reading of the Scriptures is not, by any means, sufficient for obtaining a knowledge of the will of God revealed therein. If we would read the Bible to the best advantage, and obtain therefrom all the knowledge that it is designed to impart upon every subject upon which it treats,—to our edification, sanctification, comfort, and general improvement of holiness of heart and life, and all these objects should be constantly kept in view, and aimed at in our reading and studying the Scriptures, they must be read with a devotional spirit, and carefully and diligently studied. It is no less necessary for us to have a devotional spirit when we read the Scriptures if we would read them intelligently and profitably, than it is that we have a devotional frame of mind when we worship, if we would worship God acceptably. Hence, in reading the Scriptures intelligently and profitably, the following suggestions as to manner should be kept in view.

1. *The Scriptures should be read with a devotional state of mind.*

The reading of the Scriptures has, both under the old and new dispensation, always formed a part of the public worship of the people of God. And that we should read them, or hear them read on such occasions, with a devout and devotional spirit, will be readily admitted by all intelligent worshippers. But it is no less necessary for us to approach them in the same spirit in all our intercourse with them, if we would realize all the advantages of such an intercourse. Some of the elements of a devotional mind are, reverence, adoration, respect, and solemnity. To read the Bible with that levity of mind and that worldly spirit with which much other reading is done, and especially the light reading of the day, will be to read it to but very little advantage. It would be like putting "a piece of new cloth into an old garment, or 'new wine into old bottles'."

2. *In approaching the Scriptures to read or study them, it will be greatly to our advantage, and tend much to our proficiency and success in our pursuit of divine knowledge, to have the mind impressed with the divine character of the Author.* The Bible is the book of God, given in mercy by him as "a lamp to our feet and a light to our path." And while it teaches us many lessons concerning ourselves, it treats

also of the character and glory of its divine Author. In the Scriptures God speaks to us, and with uncovered heads, humbled hearts, and with feelings awed into holy silence, should we receive the gracious words that the lips of truth have uttered. With the utmost confidence should we receive every declared fact, and without hesitation receive every doctrine, and cheerfully submit to every requirement. The simple expression of the will of God should command our obedience without any reasons given for requiring such obedience.

3. *An humble and teachable spirit is absolutely necessary if we would study the Scriptures successfully.*

"I thank thee, O Father, Lord of heaven and earth," said Jesus, "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Those are blind indeed, who will not see. "The wise in their own eyes," and the "prudent in their own sight," are commonly those from whom the gospel is hid. This should be remembered. The simple and childlike will learn, and to such will the mysteries of the kingdom of heaven be opened. The sentiments of the Virgin Mary are full of meaning, and are continually being fulfilled, "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich hath he sent empty away." Luke 1: 52-53.

4. *A deep consciousness of our need of all the instruction contained in the Scriptures is necessary for a profitable reading of them.*

As they that are whole need not a physician, but they that are sick, so they that are possessed of all needful and desirable knowledge need no instruction, while they that are ignorant do. Now as one of the first steps taken by the sinner in seeking successfully salvation, is to feel his guilt, so one of the first steps in passing from a state of ignorance to a state of wisdom, is to be conscious of our ignorance. Now to know we are blind and ignorant, and at the same time to know that the Scriptures "are able to make us wise unto salvation through faith which is in Christ Jesus," is an important preparation of mind to enable us to search the Scriptures successfully for the knowledge needed.

5. *To read the Scriptures profitably, we should read them under a sense of our responsibility.*

The Savior gives us to understand that it is a principle in God's method of dealing with his creatures to require much of those to whom he has given much. This being the case, and all those having the Scriptures, having such ample means for obtaining all the information necessary for a full understanding of all our duties growing out of our different relations both to God and man, and also a knowledge of the means by which they may obtain all the divine aid they need to enable them to perform those duties, great indeed are the responsibilities of those possessing the Scriptures, and much will they have to answer for. It surely will be more tolerable for the "Land of Sodom" and "for Tyre and Sidon at the day of judgment," than for those who possess the Scriptures, but profit not by the instruction which they give, and the warnings which they utter. These things should be well considered, and we should take heed how we read, as well as "how we hear."

6. *The light should be improved as it is obtained.*

"Whosoever hath," saith Jesus "to him shall be given, and he shall have more abundance." We presume that we must understand from this, that whosoever hath, and makes a good use of what he hath, he shall have more given him. Some would seem to want to know every thing before they do any thing, but this is not proper. The proper way is, as we obtain light upon practical duties, at once perform those duties, and as we obtain light upon any doctrine, receive at once that doctrine, whether it is popular or not. This is putting our money to the exchangers, and then at our Lord's coming we can give him his own with usury. Thus shall we grow in grace, and in the knowledge of the truth.

7. *We should read with diligence and perseverance.*

The Bible is a large book, and the subjects upon which it treats are various and some of them are very extensive. It treats of things in heaven, and in earth, and in hell;—of histories, prophecies, laws,

and doctrines. The knowledge of Solomon was such that it is said, he spake "of trees from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall." So the knowledge of the Bible is such that it speaks of beings from the "God of heaven," down through all the order of created intelligences to man that was made of "the dust of the ground." Some things are plain while others are more mysterious. Some things are as milk for babes, while others are as strong meat for the more advanced stage in Christian development. Now to obtain the knowledge that may be obtained, of all these things, time, patience, perseverance, and diligence, as well as the facilities already mentioned, are necessary.

8. We should study the Scriptures prayerfully, if we would study them successfully.

David prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." And Daniel sought by prayer and fasting to understand the prophecy of Jeremiah concerning the "desolations of Jerusalem," and Gabriel was sent to give him "skill and understanding." Dan. 9th ch. The Bible has been given us to teach us our duty. And our duty should be learned from this source; and we should not leave the Bible and expect God to teach us his will by means independent of that book as has sometimes been done. To pray for direction in duty, when that direction is given in the Scriptures, is not right. But we may, and we should pray for the assistance of the Holy Spirit to humble our hearts, subdue our prejudices, and to work in us that childlike simplicity, without which we cannot expect to make much proficiency in studying the Scriptures.

9. In the last place, we would recommend the reading of the Scriptures in regular order. We do not consider all parts of the Bible should have the same degree of attention bestowed upon them, but in order that no part may escape our notice, we should read it in order, beginning at the first chapter of Genesis, and reading it through. In reading the Bible regularly through, it will be found greatly to the advantage of the student of that holy Book, to read with some system—a few chapters every day. Many have found it an excellent practice to read the Bible through once every year; but all these *ad* not to its light, but in its independent glory, like its type, the sun, it shines on barren wastes, or fruitful fields alike, whether acknowledged or improved or not.

—Gospel Visitor.

### The Bible.

BY REV. J. F. TRAVIS.

THE BIBLE, which is "the law of the Lord, is perfect, converting the soul." It also is "the testimony of the Lord, and is sure, making wise the simple." In it are the statutes of the Lord, which "are right, rejoicing the heart." Therein, also, are his commandments, which "are pure, enlightening the eyes." It teaches the fear of the Lord, which "is clean, enduring forever."

This Book (for such is the literal meaning of the word) is a unit in its teachings and design; each of its precious truths shine in its own intrinsic beauty, yet, still it takes them all combined to reflect upon the mind a perfect moral image of the Deity. Add one idea, and that image is distorted; abstract but one, and that image lacks completeness. Withdraw but any portion, and the whole will be impaired. We still should have some Bible, but not a God-Bible—not the Bible—some of God, but not God himself, in a complete moral image. Something lovely, but not loveliness itself. Take away the record of His ability and love in His condescension to the infancy of mind in the Patriarchal age, as shown in dreams, visions, voices, etc., and undeveloped mind-to-day will be left without a hope in Him. Abstract the History of His dealings nationally, entering into all the minutiae of detail in the provisions of His wisdom, and love for the government, spiritual education, and protection of His peculiar people, and His all directing and controlling power over the movements of all those nations with whom they had intercourse; then were we left without a ground of hope in God, in the dark hour of national calamity. Withhold the telling of the Red Sea's

passage, the fiery, cloudy pillar, and God were distant from humanity. And distant thou is distant now, being unchangeable. Suppress the testimony of the daily manna, the flocks of quail, the smitten rock, "the shoes that waxed not old upon their feet that swelled not," the clothes that kept their newness all the forty years of sojourn in that wilderness; and Jesus' sermon on the Mount would lack confirmation in the past dealings of God, and lacking this, would lack a ground of present trust, a power of inspiring future hope; for God changes not. Omit the glorious promise-records of the coming future millennial glory, the New Jerusalem coming down from Heaven; the overpowering "glory that shall follow; the gathering together in Christ; the resurrection of the body; the life everlasting; the littleness of God in His adaptation of himself to the beginnings of spiritual life, whether to the race, or to the individuals; and the infinite greatness of God in like adaptation to humanity in all stages, and phases, of that spiritual life, in sanctification here, and glorification hereafter, and He is not the God humanity requires.

This specially is the work of modern infidelity not to deny the being of God, but so distort his Bible image, as to make men feel Him insufficient; thus feeling, leave the fount of living waters, and how themselves broken cisterns that can hold no water. But, blessed be his holy Name, He still preserves to us this Bible, which, like the natural sun, illumines all, receiving light from none. His ceaseless beams light up the planets in their nightly vigils; silvers the moon, with all the beauty she displays, endues with vitality and cheerfulness, this world of ours, whose varied hues of flowers, or trees, or shrubs, are but the radiations of some portion of his given light; but they, each and all, impart not his lustre. We may condense his rays by lens, or specula, thus burn up wood, or even melt the metals, but cannot add one ray. So of God's Bible, its light, though often unacknowledged, illumines all men. Rom. 1:19. Sages learn their wisdom there. Poets light their torches at its fires. The wise statesman there learns the inherent principles of government. 'Tis there the believer feeds upon the bread sent down from heaven; by it is sanctified, John 17:17—19: by it equipped from God's own armory to do and suffer to the glory of the Father; but all these *ad* not to its light, but in its independent glory, like its type, the sun, it shines on barren wastes, or fruitful fields alike, whether acknowledged or improved or not.

It is like the burning bush, in fire, but not consumed. One proof of its divinity. Infidelity has in all ages attempted to erase this moral image of the Godhead,—this portraiture of holiness, and truth *exact*—which by mere contrast would show men what they were, and of necessity what God would have them be; and this enforced by precept, promise, threatenings, comes in conflict with the carnal mind, and thus induces infidels of all ages, grades and talent, to enkindle their fires around it; a ribald Paine, and a prelatist Colenso, both engaged in this one work; blank atheism brings its heavy force; while *progressive* Christianity, Spiritism, etc., its lighter trash. A groaning creation has been laid under tribute; the exhausted relics of past nations, the fossils, formations, strata of the earth; the chronology of ancient countries have been examined for fuel. More laborious than the miner after precious metals, have been the efforts of mighty minds in this vain work. Internal evidence against itself, most able critics have sought, and still seek; yet unconsumed, it still retains *all* its vitality and power, nor has the smell of fire passed upon it.

Although its precepts are violated in our day with impunity, and it is daily wounded in the house of its friends, still the consent of the judgment to the general truth of its being a revelation *from*, if not of God, was never as nearly universal as now. Midst all its scorings, no text has been altered, no doctrine withdrawn, no promise extracted, no threatening modified by its author, to make it invulnerable. The attempts in this direction, even by its pseudo friends, have been comparatively few. It has gone into the fire a *whole Bible*, and come out the same. And some, Moses-like, turning aside to see *why*, have heard the voice of Jehovah out of the midst of the bush.

It is *THE* truth. Hence the standard by which all assumed, political, moral, and religious opinions must be tested. Then let fall all that bear not its strictest measurements. For fall they must!

The true friends of the Bible, some of them at least, have watched with tremor the conflict when some gigantic *seeming* truth has stood up in its pathway, and there was a feeling that perhaps by some means there was more assumed, in some particulars, than could be maintained; but her steady march has been onward, letting such *seeming* truths, or *seeming* opposing truths, find their true place in the great universe of truth, while, as the central sun, it shines above them all. Geology, Phrenology, and all other *-ologies* that have been brought within its gravitating power, have, (being false) been drawn to this centre, and consumed, or having truth in them, been refined by its light and heat; and, now revolving round it, bear their testimony to its power omnipotent. And this in harmony with truth divine, like glittering stars of various magnitudes, they tell their little story of the God who gave it. "To the law and to the testimony." John 8:23.

It is the basis of *all acquaintance* with God. Some knowledge of God may be obtained in nature; but knowledge of a person, and acquaintance with said person, are two very different things (although the former must precede the latter). "What we have seen and heard, declare we unto you that *ye* also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3. Knowledge is with the exterior man; acquaintance with the interior man. The Bible opens to us the motions of the Divine will, the yearnings of the Divine Love, the disposition of the Divine attributes, towards us.

It presents our relations toward Him, and his law; showing our native inability for an acquaintance with Him; the gracious ability provided for us through the sufferings, death, and resurrection of the Lord Jesus Christ. The *heart-felt* reception by the soul of this testimony by the soul in willing subjection to the Law of God; brings God by his truth in the word, within such soul in the person of the Holy Spirit,—who is the Spirit of Truth. Thus is the faithfulness of God proven in the fulfillment of his promises; the power of God by the Spirit-word, John, 6:63, within Him, sanctifying the nature; the love of God felt in the gift of the word written and incarnate, with the attestation of the Spirit, in the genuineness of the work, constitutes *religious experience*. Hence *all* emotions in relation to God, the Bible, Heaven, Hell, etc., not arising from a *heart-felt* reception of what the Bible says about them is not *religious experience*, but merely "experience about religious things." Hence the persistent exhortations to care of doctrine, "Take heed what ye hear," Mark 4:24, again, take heed, therefore, how ye hear, Luke 8:18. In every *Epistle* the warning is given; in the *Epistle* to Timothy not less than twelve times this exhortation given. Why? Salvation is by faith, and "faith cometh by hearing, and hearing by the word of God," not mere knowledge of, but acquaintance with, the Bible, is acquaintance with God.

The Book by which we shall be judged! No new truths elicited at the judgment bar! No secret decrees of a truth revealing, truth loving God, to be then made known and acted upon. The searching light of that dread hour will be the truths now presented to men in this life, in the Bible, for it "liveth and abideth for ever," 1 Peter 1:23. Throughout eternal ages, it will feed and support the glorified. Its precious truths more clearly read in the uncreated light of its author, will fill with rapturous love the redeemed—love in the gift of a Bible—love in its sanctifying precepts—love in its unlimited promises—love in the mystery of the cross, that doubly guaranteed and sealed it to humanity. Exhaustless love, thus felt, thus read, will glorify in Heaven, what it has sanctified on Earth. Forever is its being and its power.

So will it damn! What now condemns will at the judgment bar condemn, and then condemning, will condemn for ever. No new revelations of the Divine displeasure! No extra kindling of God's indignation at sin! No new clothing of Himself with Holiness so that He may then especially abhor iniquity! No! No! It is but the withdrawal of the Intercessor and *Bible-Holiness*, with all its necessary condemnation of iniquity that would banish from God's presence the guilty soul, and that forever. Thus will the Bible, like the mysterious pillar at the Red Sea's border divide the hosts; to one deliverance, one to death. To one a shining light eternal. On

the other the eternal cloud of darkness. The difference between men now, and then, is this: now they *may* refuse to feel its comforts and to heed its threats; but at the judgment bar its now decisions will be then enforced, and as probation then will cease, must be enforced forever. A few words of application.

1. Accept it fully, believe it without a falter, without a tremor; if you cannot now, keep at it in earnest prayer until you can. Less explanation, more believing is the need of these our times.

Study it; compare scripture with scripture; it has a marvelous power of explaining itself in this way, get it in thy heart, compare your experience *by it*; not *by your experience*; this is very dangerous, ever shun this course.

3. If you are needing light SEEK it in the Bible, ere you entertain a thought of looking elsewhere; this honors God; and he has said "They that honor me I will honor." What say its precepts? How teach its parables? What may I learn from its histories? and more especially from the recorded life of the Savior, that seems to bear at all upon the point where light is needed? It is unwise at best to take any other course than this, and it may end in confusion and death.

4. In prayer, be sure to have a Bible warranted plea, (a direct promise is still better), ere you attempt to exercise faith in the Bible. This will save you much perplexity, cut off many opportunities for the Devil to harass you, and will make prayer a strengthening process, and give God an opportunity to glorify his Holy Name in the sensible answers to prayer.—*Earnest Christian*.

For the Herald of Truth.

### The Widow's Mite.

Self-esteem is a predominant trait of the human character. Hence, to be admired and looked on as being among the great ones of this world is very gratifying to the appetites of our carnal nature. Such was the character of many who cast their gifts into the treasury. They came with lordly pomp, and a proud display of wealth and rank, while the self-approving smile on their countenance revealed the thought of their hearts, that *they alone* deserved, in consequence of their great offerings, the notice and high favor of Heaven. Thus with haughty steps, and contempt for the poorer and meeker classes, they march into the temple, bringing their gifts and no doubt displaying them, that all may see and know the value thereof. They were those who proclaimed their imagined good deeds by sounding a trumpet before them. Of this class was he who, praying, said, "I fast twice a week, and give tithes of all I possess." Imagine how scornfully they looked down on those of lowly mien as they went to offer their gifts. How could gifts of such inferior worth, thought they, gain the loving approbation of the King of kings and Lord of lords. But as soon as the poor widow, whom penury had marked as its victim, approached, with timid step and downcast eye, to cast the paltry sum of two mites into the treasury, how melodious the sound of the Savior's cheering voice falls on her ear! And how must the pride of those haughty Pharisees have been wounded by the rebuke that fell from his lips! "Of a truth, I say unto you," he said, "this poor widow hath cast in more than they all. For all these have, of their abundance, cast in unto the offering of God; but she of her penury hath cast in all the living that she had." Though paltry the sum bestowed of earthly wealth, yet of great value in the sight of God was the purity of heart and purpose that prompted the giver to offer the gift. So it is with our offerings to God: though trifling in value they may be, yet if given with pure heart and purpose and a willing mind to give to God all that we have, we have the assurance that the favor of God is ours.

MATTIE.

O, GUARD thy roving thoughts with jealous care.  
For speech is but the dial-plate of thought,  
And every fool reads plainly in thy words,  
What is the hour of thy heart. —*Temnyson*.



### Burial of Soldiers in the American War.

The world never witnessed, says an American paper, such expenses, care, and anxiety as our government and people have shown for those who fell in our struggle to suppress the late rebellion. The work, begun more than six years ago, is not yet completed. It has become a department of the national government. "There are already 41 national cemeteries either located or established and in operation. They contain now 104,528 graves. Ten more are to be established, and the whole number, 51, are expected to contain 249,397 graves when finished. A large number of United States soldiers are also buried in 412 local cemeteries scattered over the country. The total number of Union soldiers reported as buried throughout the United States is 241,679. The number of the same which can probably be identified is 202,761, or about three-fifths of the entire number of bodies reported as reinterred up to date of report, June 30, 1866, is 87,664. The number proposed to reinter hereafter is 135,881. The total number reinterred in all, thus appears to be 223,545, or about two-thirds of the entire number. The aggregate of expenditures, so far as reported, on account of cemeteries and interments up to 30th June, 1866, is 1,144,791.61 dollars. The expenditure required for this purpose for the next fiscal year is estimated at 1,609,204.48 dollars. The estimated aggregate amount of expenditures on account of cemeteries and interments, past and future, so far as reported, thus appears to be 2,754,086.09 dollars, or about 8 dollars to each body buried." It is impossible to conjecture the sum total already spent by individuals, towns, and cities in bringing home and otherwise honouring chiefly the private, who sacrificed their lives to save our government from being overthrown by the rebels. Hundreds of dollars were often paid by persons in moderate circumstances to bring back the bodies of their friends for burial. In such ways doubtless many millions of dollars in the aggregate have been spent.

These statistics go far to prove that nearly, if not quite, half a million loyal lives must have been directly lost in putting down the rebellion; and if we include the rebel dead, the total on both sides cannot fall much below a million victims, direct and indirect, sacrificed in this fratricidal conflict. If it be said that the object gained is worth all it cost, the opinion, if entirely true, cannot disprove the appalling facts in the case, nor ought it to lessen our regret that the end could not have been secured without such a fearful waste of treasure and life. It might and would have been secured in time if our people, South as well as North, had been trained aright in the principles of that peaceful religion which both parties alike profess. What a tale for our missionaries to tell the heathen, "the religion of peace that we bring you, has not restrained its votaries in our native land from killing each other by scores of thousands in 600 battles to the number of nearly a million victims, and inflicting in other ways an amount of evils which no arithmetic can compute. The professed followers of the same Prince of Peace on both sides conscientiously did this, might and main, during more than four years of mutual slaughter and devastation. As yet our religion has secured nothing better than this for its votaries." Is it not time for us to learn and put in practice a kind of Christianity that shall prevent such evils among ourselves?—*Herald of Peace.*

### The School Boys.

Gotthold visiting a school saw a number of boys. He counted among them twenty who were almost all of one height, and probably likewise of one age. Nothing however could be more wonderful than the diversity between them in face, look, and demeanor. Some had a bold, reckless, and untamed air; others were decent and modest; some laughed, and some looked sad; some appeared honest, and some tricky and scornful; some open and ingenuous, and others sly and cunning. He thereupon said to himself, "How difficult a task is the education of the young, inasmuch as the vast diversity of their dispositions and capacities necessarily requires a diversity of treatment."

"As God out of the ground rears many kinds of plants, which, though each differ from the other in shape and virtues, have yet all the one common end of ministering to man, so has he been pleased to mold men themselves according to a general pattern, but yet to make them individually unlike, and to adapt the natures of all to his own glory, and the general good. How desirable that they were all trained and guided from childhood in the right way! A teacher must know, with prudent moderation, and mixed severity and gentleness, to address even the most different minds, and become all to all of them. What are schools but nurseries in which young trees are raised from the seed, in order to be afterwards transplanted into the different professions, and there to bring full fruit? To a single teacher the hope of an entire city is often entrusted."

"My God, our children are jewels, and nobody knows how to polish and set them better than thyself. O be thou, therefore, the chief inspector and head of all schools, and give grace that in these times also able men may be trained, who in the days to come (if it be thy pleasure, that such days shall come) may serve thee in the world."—*Gotthold's Emblems.*

*From the Sunday-School Advocate.*

### Speak Kindly to Him.

A farmer once saved a very poor boy from drowning. After his restoration, he said to the grateful fellow:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, as the tears gushed from his eyes. "I aint got a mother like some of them."

*A kind word!* Think of it. That farmer had it in his power to give that boy money, clothes, playthings, but the poor fellow craved nothing so much as a kind word now and then. If the farmer had ever so little heart, the boy must certainly have had his wish granted.

*A kind word!* You have many such spoken to you daily, and you don't think much of their value; but that poor boy in your village, at whom every other boy laughs, would think he had found a treasure, if some one would speak one kind word to him. Suppose you speak it? The next time you meet him, instead of laughing at him, speak kindly to him. Then watch him, and see how he looks. See if his eyes do not brighten, and his lips smile. Try it.

Kind words! They are blessed things. Speak them, children, every day. Scatter them like sunbeams everywhere. They will bless others, and then return again to bless your own heart. Y. Z.

### Wind, an Emblem of the Holy Spirit.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—John 3: 8.

DID you ever see the wind? Of course not? But you have oft en heard and felt it, haven't you? Of course you have? So then you have no doubt that the wind blows. Very good. By the same rule you may know that the HOLY SPIRIT moves on your souls. What makes you feel sad when you sin? It is the Holy Spirit. What is it that puts thoughts of God in your hearts? The Holy Spirit. What makes your heart desire to be like Jesus? The Holy Spirit. What is it that helps you do right? The Holy Spirit. What is it that helps you understand God's holy word? The Holy Spirit. What is it that fills your heart with peace when you pray? The Holy Spirit. What makes the hearts of praying children new and good? The Holy Spirit. Pray then, my dear children, for the gift of the Holy Spirit that you may be holy and happy children.

### Authority of the Bible.

The mother of a family was married to an infidel who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: "Because to the authority of a father I do not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."—*Rev. Adolph Monod.*

### Missionary Hymn.

Far away, far in the great Southern Ocean,  
Beautiful islands in sunlight repose;  
There seldom rages the storm's wild commotion,  
There never fall the dark winter's chill snows.

Far away, far on the banks of the Ganges,  
Seasons of splendor and scenes of delight  
Beam on the pilgrim as onward he ranges,  
Soothing his spirit and gladdening his sight.

Far away, far o'er the blue Indian billow,  
Spices and odors embalm every breeze;  
Pearls in the waters make sea-shells their pillow,  
Flowers gem the ladscape and fruits bend the trees.

Yes, saddening thought! here where Nature is fairest,  
Fair as if Eden were still her abode;  
Man's soul is darkest—his prospect the drearest—  
Idols the foulest his trust and his god!

### Married.

On the 5th of March, 1868, at the residence of Sebastian Fruits, by Aaron Good, EMANUEL BECKY and SARAH FRUITS, both of Page County, Iowa.

### Died.

On the 7th of July, in the town of Clarence, Erie County, N. Y., of consumption, wife of Jacob FRICK, aged 68 years, 2 months, and 19 days.—She was sick about 2 years. She lived very much for the time to arrive when she could depart and be with Christ, but seemed to await with patience the day of her redemption. She was buried on the 8th, on which occasion a large concourse of friends and neighbors were present. A funeral sermon was delivered in German by Pre. John Lapp, from Rev. 21: 7, "He that overcometh shall inherit all things; and he shall be my son."—In English by Pre. Holmes; text, Rom. 8: 22-23. She was a faithful member of the Mennonite church for a number of years. She leaves a husband and four children to mourn their loss; but we have reason to believe that their loss is her eternal gain.

On the 9th of July, in Fraconia Township, Montgomery County, Pa., of summer complaint, a son of George Henry SODER, aged 7 months and several days.

At the same place, CHRISTIAN BAUER, in the 83d year of his age.

On the 19th of July, in West Hempfield Township, Lancaster County, Pa., of dropsy of the heart, FRANKLIN H. STOVER, aged 13 years, 9 months, and 1 day. He suffered exceedingly. Funeral services were delivered by Pre. Henry Shenk, John Landis, and Jacob Brubaker: Text, John 17: 24, in German, and 1 Peter 1: 24-25, in English.

On the 22d of July, in East Hempfield, Lancaster County, Pa., of consumption, MARY SWAN, aged 68 years, 1 month, and 10 days. She underwent great tribulation in the latter part of her life, but was fully resigned to the Lord's will. Her funeral sermon was preached by John Landis, Christian Herr, and Jacob Brubaker; the latter in English. Text, Is. 55: 6-8.

On Wednesday, the 22d of July, in Hilltown Township, Bucks County, Pa., of infirmities of old age, ANNA DETWILK, widow of John Detwiler, deceased, aged 77 years, 11 months, and 19 days. On the following Saturday, her remains were buried in Gehman's burying-ground. Funeral services were delivered by D. Bergey and J. Allebach: by the former at the house of mourning, and by the latter at the burying-ground, from Phil. 1: 23. "Having a desire to depart, and to be with Christ; which is far better."

On the 22d of July, in Rockhill Township, Bucks County, Pa., of a severe illness of ten months' duration, ELIZABETH SODER, aged 42 years, 6 months, and 13 days.

On the 28th of July, at the house of his father, in Baltimore County, Maryland, of typhoid fever, JOHN YONK, son of Dr. Solomon Yoder, formerly of Union Co., Pa., aged 26 years, 7 months, and 23 days. His remains were laid in their final resting-place, on the 30th, in the presence of many relatives and friends. A funeral sermon was preached by John Nast, from John 5: 24-25. The deceased was a member of the Omiah Mennonite Church.

Brother, thou art gone to rest,  
We will not weep for thee;  
For thou art now where off, on earth,  
Thy spirit longed to be.

Brother, thou art gone to rest,  
Thine is an earthly tomb;  
But Jesus summoned thee away,  
Thy Savior called thee home.

Brother, thou art gone to rest,  
Thy toils and cares are o'er;  
And sorrow, pain, and suffering now,  
Shall ne'er distress thee more.

Brother, thou art gone to rest,  
Thy sins are all forgiven,  
And saints of light have welcomed thee  
To share the joys of heaven. E. Y.

On the 31st of July, at his residence, in Stark County, Ohio, JOHN HACKMAN, formerly of Lancaster County, Pa., aged 75 years, 8 months, and 26 days. His mortal remains were committed to the earth on the 2nd. Impressive discourses were delivered by Henry Marx and Benj. Horst, from 2 Tim. 4: 6-8.

On the 2d of August, in Penn Township, Lancaster County, Pa., of apoplexy, Bro. DAVID WELDMAN, aged 56 years, 7 months, and 14 days. He was buried on the 4th at Kauffman's Meetinghouse. Funeral services were delivered by Pre. John Brubaker and Pre. Jacob N. Brubaker from 2 Tim. 2: 11.

On the 3rd of August, in McLean County, Illinois, infant son of Jonas and Barbara TRAYNER, aged 14 months. He was buried on the 4th in Trayer's burying-ground. A funeral sermon was delivered at the house, from the 90th Psalm, by Joseph Stuekey, and at the grave by Christian Rupp.

On the 5th of August, in Warwick Township, Lancaster County, Pa., CATHERINE BURKHOLDER, aged 58 years, 3 months, and 18 days. Her mortal remains were committed to the tomb on the 7th. Funeral services were delivered by Christian Bomberger and John Risser from Ps. 37: 73.

On the 7th of August, in East Huntingdon Township Westmoreland County, Pa., JOHN STOKER, aged 81 years, 1 month, and 13 days. He emigrated with his father's family to this country in the year 1800, and lived near the place in which he settled till his death. He was a faithful member of the Mennonite Church from his early life till he died. He had nine children, two of whom crossed the river of death before him. The rest are still living. His remains were followed to the Mennonite graveyard by a large number of friends and relatives. A funeral sermon was preached by J. D. Overholt in Ger. and by Pre. Dohner in English.

On the 9th of August, in McLean County, Illinois, infant daughter of David and Barbara RUPP, aged 5 months. An address was delivered by Pre. Joseph Stuekey, from 1 Cor. 15.

On the 12th of August, in Elkhart County, Indiana, of typhoid fever, SARAH ELLEN, daughter of Henry and Elizabeth SHAM, aged 15 years, 10 months, and 13 days. She was buried on the 14th at Sham's Meeting-house, where funeral addresses were delivered from Matt. 21: 44.

On the 13th of August, at the house of her son-in-law Wm. Biddle, New Britain, Bucks County, Pa., CATHERINE HALDEMAN, widow of John Haldeaman, aged 85 years and 5 months: having lived in widowhood for thirty years. She was interred at the Doylestown Mennonite Meeting-house. She was a member of the Mennonite Church for many years, and, we hope and believe, a true believer and follower of Christ. A funeral sermon, from Rev. 14: 13, was delivered by Pre. Rineart and Pre. Isaac Rickert.

On the 13th of August, in Elkhart County, Ind., Bro. JOHN CULP, aged 62 years, 6 months, and 1 day. He had been ailing for some time, but was still able to be up and around till within a few days previous to his death. He endured much pain during the last few days of his earthly life, bearing his sufferings with patience and Christian resignation. He conversed freely with his family and friends, giving each a word of counsel and admonition. He evinced a sure hope of his acceptance with his God and Savior. It is a pleasing reflection that, two days previous to his death, he desired once more to kneel in prayer with his family and friends assembled. In the act of kneeling (with the assistance of friends), his bodily sufferings seemed greatly aggravated. He remarked, however, that the Savior knelt down thrice in prayer in agony and suffering for our sins. And thus amid the groans and flowing tears of sympathizing friends and loved ones, he was heard commending his wife and children, and friends into the hands of Him whom he acknowledged to have found precious to his own soul. He was buried on the 15th at Yellow Creek Meeting-house, where an unusually large concourse of friends and relatives were assembled to pay him their last tribute of respect. Funeral addresses were delivered from Rev. 14: 13.

## Letters Received.

John G Stauffer, Pre. Joseph Stuckey, Mary Johns.

### MONEY LETTERS.

B.—Abm. Baumgartner 50 cts; Samuel Blough \$4, Eml. Blough's paper is now paid to No. 62. Pre. John Baer (Ont.) \$4 30.  
C.—David Coble \$1 25.  
E.—Joseph Elgstein \$1; Samuel Eberly \$1, your first letter was lost.  
G.—Sam'l Gayman \$1 50; John M Gerber \$1 00; Sam'l Graybill \$2 50.  
H.—C. J. Hostetter \$1 50; John Hostetter \$1; Martin Herr (Pequas)  
60 cts; J. K. Hertler 1; Michael Honderick \$1 50; David Hertler \$1 50.  
K.—John C Kolb \$1 00.  
M.—Solomon Myers \$1 50; Henry Metzler \$1; Lydia Musselman 10 cts; G. Mumaw 1; Elisha Martin \$1 50; Jonas Mumma \$1; Elisha Martin 25 cts.  
N.—Christian Naffziger \$2.  
R.—Joseph F Roth \$2 50; Joseph Roth \$1.  
S.—John E Stauffer \$3; John H Shank 60 cts; Amos Stauffer \$1 50; Conrad Strong 10 cts.  
W.—John G Weaver \$1; Dr. John D Weaver \$1 00.  
Y.—J J Yoder \$1 50.

### TIME TABLE.

#### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

GOING EAST.		GOING WEST.	
Night Express, (Main Line), 1:25, A. M.		Western Express, 2:10, A. M.	
Mail, " " " 9:20, " "		Chicago " 4:40, " "	
Day Express, " " " 11:45, " "		Passenger, 2:35, P. M.	
Mail, (Air Line), 11:35, " "		Mail Express, 4:25, " "	
New York Express, " " " 9:15, P. M.			

C. M. GOWISG, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express, 1:25, A. M.
Mail, 9:20, A. M.
Express, 11:45, A. M.

## Herald of Truth.

### A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes, is published by JOHN F. FUNK,

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### Books for sale at this office.

A new Edition of *Christianity and War*, in the English language, has just been issued. Send for a copy. Price, 10cts.

*Freemasonry*. An essay showing its inconsistency with Christianity. A pamphlet of 49 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book, by mail, postage prepaid, \$ .65	
Conversation on Saving Faith, English " " " .60	
" " " German " " " .50	
English-German Testaments " " " .75	
German Bibles, small size " " " 1.00	
English Bibles " " " .20	
German Testaments, small size " " " 1.50	
" " large size, with clasps " " " .15 to .50	
English Testaments, small size " " " .40 to .50	
" " large size " " " .40	
Dymond on War " " " .40	
Should Christians Fight? " " " 1.30	
Harmonia Sacra (Music Book) " " " .30	
Christian Hymn and " " " .35	
Sabbath School Songster, " " " .35	
American Tract Primer, Eng. or Ger. " " " .30	
Sanders' Pictorial Primer (Eng. & Ger.) " " " 1.25	
German Spelling Book " " " 2.00	
Ahn's German Grammar " " " .50	
Meno Simon's Foundation (Ger.) " " " .60	
Gemeinschaftliche Lieder-Sammlung " " " .25	
Unparteiische Lieder-Sammlung " " " 1.50	
Spiegel der Taufe (Ger.) " " " .65	
Heinrich Funk's Erklärung " " " 5.00	
Ernsthafte Christenpflicht " " " 5.00	
Johann Arnd's Complete works (Ger.) including Arnd's Wahres Christenthum, Paradies Gartlein, &c., by express Cottage Bible, with notes, in two volumes, by express, \$4.00 per volume.	

Any person desiring any books that we have not on hand, we will send for them and forward them at the publisher's prices.

### Pride and Humility.

We have just issued a new edition of *Pride and Humility*, by J. M. Brenneman, and all orders for the same will be promptly filled at the following prices:—

Single copies by mail, postage prepaid	\$ .10
Per dozen " " " " " " "	5.50
Per hundred " " " " " " "	5.00

When sent by express the party receiving the pamphlet will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

### Bound volumes of the Herald of Truth for

1864, 1865, and 1866, bound in one volume, Eng. or Ger.	\$4.50
1867, bound in one volume, Eng. or Ger.	1.50

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# Herald of Truth.

## A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 10.

ELKHART, INDIANA, OCTOBER, 1868.

Whole No. 58.

### The Catechumen. A Manual.

For the examination and self-examination of candidates for Church membership.

INTRODUCTORY ADDRESS. My dear reader,—As a candidate for the membership of the Christian Church, the step which you desire to take is, in many respects, the most solemn and interesting which you can have the opportunity of taking on this side of the grave. Were it certain that you are already fully prepared to take this step, I would have little to say to you, save heartily to approve of your design, and to encourage you to proceed. Your accession to the church would, in that case, be a benefit to yourself, an advantage to the church, and a duty to the Savior.

But, it is possible that, in your present condition, your becoming a church member, instead of being an advantage to yourself or the Church, would be a great injury to both, and instead of being your duty, would be a great duty to confess Christ before men, it cannot be your duty, till you are prepared to do it, with "a pure heart, a good conscience, and faith unfeigned." And, on the other hand, though it be a sin virtually to deny Christ, which is done by not being a member of the Church, when one has the opportunity; yet it is a greater sin to *pretend* to confess him, when you are in heart denying him. The one is practical infidelity, but the other is infidelity and hypocrisy combined. In neither case are you a disciple of Christ; but, in the one case, you tell the truth, when you say by conduct that you are not his disciple; while in the other, you tell a falsehood when you say by your profession that you are his disciple, and are not. And this falsehood is told not only to men, but also to God; for with him in the matter of a religious profession, you have chiefly to do.

Reflect on this: you would not be so dishonest as to propose to enter into the membership of any merely earthly society, for the sake of obtaining its privileges, under false pretenses. Such a proposal would shock every pure mind; and if that society required very specific or peculiar qualifications, in all its members, you would not seek to join it, till you were pretty well assured that you possessed these qualifications. You would feel that till then you had no right to its privileges, that they were not yours. Now so is it with the privileges of the Christian Church; you have no right to the privileges of a member, till you have the qualifications of a member. What is more, you cannot obtain, or enjoy, or make a right use of the privileges without the qualifications. You can have only the name of a member, and can only abuse that name to your own injury. Alas! many professors of Christianity, it is to be feared, ruin themselves by trusting in a name to live, while they are dead. This raises up a barrier between them and Christ, which in time, becomes all but insurmountable; for it hardens them against all impressive convictions "of sin, of righteousness, and of judgment to come," and this opposes the influence of the truth, and the word of the Holy Spirit on their consciences and hearts.

Do not then for a moment, think of entering into the membership of the Church UNDER FALSE PRETENSES.

Think what class of persons you would be associated with, if you entered into the Church in that way. Judas Iscariot must have become a disciple of Christ under a false pretense; for he nev-

er had any true attachment either to the person or cause of the master. Annanias and Sapphira must have committed the same crime. They evidently "lied to the Holy Ghost," in the matter of their Christian profession before they lied to him in regard to the dedication of their property to the service of the Church (Acts 5. 1-2.) Simon Magus also belonged to the same class; for in professing to believe, and consenting to be baptized, he had plainly another end in view than the salvation of his soul, and other motive than love to the truth. (Acts 8: 9-24.) Now, if you do not wish to be like such persons, and liable to their condemnation, beware of the sin which they committed.

But you will ask me, "How am I to avoid this fearful hazard? By what means shall I guard myself against the sin of making a false profession?" To which I answer, you cannot possibly avoid this hazard, without carefully considering what is implied in being a member of the church of Christ; without scrutinizing your own reasons for wishing to become a Church-member; and without earnest self-examination as to your possessing the character and qualification necessary to true membership. This, at least, is indispensable, for when you enter into the Church, you will be understood as professing to have done all this; and if you have not done it—not even attempted to do it, that, by itself, will be false pretense. Nor is it the only one of which you are, in that case, likely to be guilty. The probability is that every profession you make, every obligation you acknowledge, every desire you express, will, if you neglect this inquiry, be a falsehood and a delusion; for you will then have been at no pains to make it anything else, and can have therefore no consciousness that it is anything else. Remember, no man becomes a hardened hypocrite at once. Inconsideration is usually the door by which he enters into a false position, and then, indolence and shame lead him onward in the path of deception. O what multitudes of Christian professors have in all ages been thus misled, and have become the most hopeless and obstinate of all classes of the impenitent! Their very profession made them so. No arrow could penetrate their sevenfold shield, or persuade them that they were out of the way. "A deceived heart turned them aside, that they could not deliver their souls, nor say 'Is there not a lie in our right hand?'" But let us turn for a moment to the other side of the question. These reflections on the sin and danger of making a false profession of Christianity, will be very much misapprehended, if they lead you to the conclusion that the safest course is to make no profession. This is not their design, and it will not, I hope, be their tendency. Permit me, however, to remind you that if there be sin and danger also in the other, though by making no profession, you may not be chargeable with hypocrisy, yet you are chargeable, with disobedience to Christ—with the rejection and denial of Christ. You say by your conduct that you do not believe in him, or love him; and that you are under no obligation to honor and obey him. You say that you do not care for his salvation, neither will you be subject to his law. You treat him with indifference and contempt.

You may not, indeed, be conscious of such feelings towards Christ, and may not design that your conduct in making no profession of Christianity should be so interpreted. Still, this is the interpretation which will be put upon that conduct; and in ordinary circumstances it is a just one. Neither the world nor the Church

can put any other interpretation on a state of open, willing, and continued separation from the fellowship of believers; and while the world will rejoice in it, the Church will be grieved by it, and Christ himself dishonored. The more also will this be a just interpretation of your conduct in remaining out of Church membership, if you stand still, or go back now, after you have in the providence of God been led to entertain the purpose of joining yourself to the company of the friends of Jesus. This purpose, once entertained, brings with it a solemn responsibility; for however it may have been originated, it is the voice of Christ asking you, *whether you will be for him or not*. You cannot therefore put it permanently aside without sin. You have probably derived no small advantages from your connection, hitherto, with a Christian family, and Christian Church. But the same advantages cannot now be continued, or become permanent blessings, without a closer connection with the Church. Without this, they must necessarily die away or must be transformed into curses. Your own continued infidelity will effect the transformation. For in your case, if it be such as I suppose, there is a measure of apostasy from Christ implied in refusing to confess him—you are not standing still, by remaining as you now are, you are drawing back. And it is written "If any man draw back, my soul shall have no pleasure in him." Heb. 10: 28.

But suppose that your case is somewhat different from this representation, and that your remaining out of connection with the Church could only be described as a *standing still*. Is this safe? In what position are you standing? If you are not prepared for membership with the Christian Church, are you prepared for death? Are you prepared for judgment? Or for eternity? Are you prepared, even, for living either comfortably or usefully in the present world? Your plea for remaining out of the Church clearly implies that you are not. If you are not fit for the society of Christ's friends, you must be his enemy; and therefore, yet a child of wrath and an heir of hell,—between whom and everlasting perdition there is nothing but a frail barrier of the present life, which any moment may throw down. O lay it to heart, that so long as you can truly say that you are not fit for being a member of the Church, you have not, you cannot have a moments security against deserved wrath. And, "who among us can dwell with devouring fire? Who among us can dwell with everlasting burnings?"

Thus, my dear reader, I trust you will perceive and feel that your way is hedged up—that there is only one safe and honorable course for you to pursue, namely, to go forward "by the right way,"—to enter into the Church-membership by the way of the cross,—to confess Christ before men, with sincerity and honesty and truth. It remains, then, for me to point out what may be necessary to do this, and for that purpose to state briefly what is the nature and design of the Church of Christ, and the character of those who are alone qualified for communion with the same.

The Church of Christ (so far as the adult members are considered,) is intended to be an association of believing men and women, who, "having purified their hearts by obeying the truth, through the Spirit," have, in obedience to a divine command, "Come out" from a world lying under the wicked one, and united themselves together, in order the more effectually to exemplify his religion, honor his name, and carry forward his work, as well as to love, and strengthen, and edify one another in the faith. Now, this being the character and design of the Church of Christ, you may see at once what must be the characteristics of its true members. Scripture describes them as believers in Christ, disciples of Christ, friends of Christ, brethren in Christ. Faith in Christ, leading them to entrust their souls to him for salvation, and to pledge themselves to be for him and not for another, is the foundation of their character. Love to Christ, and to one another for his sake, is another manifest and indispensable characteristic of the true members of the Church. Zeal for that cause for which the Savior died, and for which also he now lives and reigns, must also be less or more found in them: and all must lead to separation from the world which continues in rebellion against him and under the curse.

The true followers of the Lamb are described also as regenerated persons, new creatures, children of God by faith in Christ Jesus, who "have put off the old man with his deeds, and, have put on

the new man, which is created after the image of God in righteousness and true holiness,"—all which things certainly flow from the possession of faith in Christ. In a word, the persons who should seek and obtain admission to the membership of the Church are, as far as they can be known, *such as are saved* (Acts 2: 47); for it is evidently incongruous and disastrous that the children of wrath and heirs of perdition, should be knowingly admitted or retained within the sacred pale of the heritage of God.

You may perceive, then, what is the great question you have now to answer. You must find out whether you belong to the class of persons to which these descriptions apply,—whether the great change they indicate has passed upon you—a change, which, though in its beginnings secret and imperceptible, is yet in its nature and results so great, that even Scripture seems to labor for terms adequately to portray it; and so indispensable to right membership with the Church, that the Savior himself has said, that without it no sinner of the human family can even understand, far less enter into his kingdom. "Except a man be born again he cannot see the kingdom of God." "Except he be born of Water and of the Spirit he cannot enter into the kingdom of God." "Marvel not that I said unto thee, *ye must be born again*."—John 3: 3-7.

[TO BE CONTINUED.]

### On Dress.

[The following letter from Dr. Judson, the apostle of India, ought to be read by every man and woman in the land. The subject is of much greater importance in its influence upon the Christian religion than many, at this day, pretend to believe; and the fact that a man of such preeminent usefulness and piety as Dr. Judson is esteemed to be by all classes, should think it a matter worthy of his attention and reproof, should lead us all to consider the matter with the most prayerful attention, lest with our actions we undo that which we with our mouths confess.]

LETTER FROM DR. JUDSON, MISSIONARY IN BURMAH.

To the Female Members of Christian Churches in the U. States of America:

DEAR SISTERS IN CHRIST:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter—unfashionable, I confess, and perhaps unpalatable—I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we are desirous to please. Let me throw myself upon your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a Church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been the ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchief, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime, I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds horrid and dark with o'ershadowing trees." But he there before me, and had reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags enclosing the hair and suspended from the back of the head—not to speak of the ornamental parts of their clothing—constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2: 9, and read those words of the inspired apostle: I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with *broided hair, or gold, or pearls, or costly array*." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I received from him. Again: I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "What is that to thee? follow thou me," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she would give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck. Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case?—However, though east as well, I was not destroyed. I endeavored to maintain the warfare down as I could; and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the golden necklace. To her I related my adventures, and described my grief. With what ease, and truth too, could that sister reply, notwithstanding the necklace, "I dress more plain than most ministers' wives and professors of religion in my native land! This necklace is the only ornament I wear. It was given to me, when quite a child, by a dear mother whom I expect never to see again, (another hard case,) and she begged me never to part with it as long as I lived, but to wear it as

a memorial of her." O ye Christian mothers, what a lesson you have before you! Can you, dare you, give instructions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that, as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the effort of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing is yet done. And why? This mission and all others must really be sustained by continual supplies of missionaries, both male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unsupplied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger-rings set with diamonds and rubies, the rich varieties of ornamental head-dress, "the mantles, and the wimples, and the crisping-pins,"—(see Isa. 3: 18, 23)—they will cast a reproachful, triumphant glance at their old teachers, and spring, with fresh avidity, to repurchase and resume their long-neglected elegancies; the cheering news will fly up the Dahgyne, the Laing-bwai, and the Salwen; the Karenesses will reload their necks, and ears, and arms, and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds, of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither, will be divested of course; the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear sisters: having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, "What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, and self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully, in the midst of company, as when quite alone, kneeling before God.

2. Consider the words of the apostle, quoted above from 1 Tim. 2: 9—"I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with *broided hair, or gold, or pearls, or costly array*." I do not quote a similar command, recorded in 1 Pet. 3: 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But, preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to



the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen—for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Savior ever gazing upon you with the tenderest love—upon you his daughters, his spouse, wishing above all things that he would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one after another accepting his pressing invitation and entering the more perfect way.

4. Anticipate the happy moment, "hastening on all the wings of time," when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment; look back on yonder dark miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of Glory; and on that glance decide the question, instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons, and ruffles, and superfluities of head-dress, and I hear you exclaim, "What shall we do next?"—an important question, deserving serious consideration. The ornaments you are removing, though useless, and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, and spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind, in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want—How many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many precious souls have gone down to death with a lie in their right hand, having never heard of the true God and the only Savior! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some poor widow's heart been made to sing for joy; some helpless orphan been taught in the Sabbath-school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not "like other folks;" had you not preferred adorning your persons, and cherishing the sweet, seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell, can you hesitate and ask what shall you do? Beware those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil for the future.

And for your guidance allow me to suggest two fundamental principles—the one based on 1 Tim. 2:9—*all ornaments and costly dress to be disused* the other on the law of general benevolence—the *avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity*. Some general rules in regard to dress, and some general objects of charity, may be easily ascertained; and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion that in such discussions you are concerned about *small* things. Great things depend on small; and in that case, things which appear small to short-sighted men are great in the sight of God. Many there are who prize the principle of self-denial, and condemn it in all its particular applications as too minute, scrupulous and severe. The enemy is well aware that, if he can secure the minute units, the sum total will be

his own. Think not anything small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that He will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred, of one's dearest friends.* All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely ungenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in his cause. Fix it in your hearts that in this warfare, *the Lord Jesus Christ expects every woman to do her duty*.—There is probably not one in the humblest walk of life but would, on strict examination, find some article which might be dispensed with for purposes of charity; and ought to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but let every individual go forward, regardless of reproach—fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in their graves before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body.—When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish that, in defiance of his authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire—cherishing self-love, vanity and pride? Or will you wish you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed him? *And as you will then wish you had done, do now.*

Dear sisters, your affectionate brother in Christ,

Maulmain, October, 1831.

A. JUDSON.

### Truth.

For the Herald of Truth.

Lying lips are abomination to the Lord: but they that deal truly are his delight. Prov. 12:22.

Does it not seem strange, even with all our natural sinfulness of heart, that of the one billion of human souls who occupy this vast and beautiful Earth, more do not think, speak, and live truly?

Strange, when man is fashioned in the image of his Creator; possessing a physical frame of the most delicate and wonderful of all mechanism; endowed with a mind capable of such inventive skill, powerful thought, and deep research; gifted with such powers of eloquence in language and expression; having a conscience and reason qualified for judging between right and wrong; and also, possessed of an immortal soul fitted for intense and everlasting pleasure or misery.

Strange, when "the heavens declare the glory of God; and the firmament sheweth his handiwork." Strange, when there is not a thing in all the animal, vegetable or mineral kingdom, but that speaks of God's wisdom, power, beauty, truth, and love. Strange, when our

wise and loving Father has given us the "Holy Bible, book divine!" a precious Savior, and even appeals to us, through his divine Spirit.

After this train of thought, one is led to say, with the prophet Jeremiah, "The heart is deceitful above all things, and desperately wicked: who can know it?"

God, being a positive person, nowhere in his Holy Word recognizes more than two grand classes of individuals: the righteous and the wicked, or as in the text, those who deal truly, and those who deal falsely. Man and society seemingly think otherwise: therefore, for convenience, we will classify the human family—both those who deal truly, and those who deal falsely—into seven divisions.

First, come those who scarcely know the difference between truth and falsehood. Would we could say that this class were all confined to those who have no knowledge of the religion of Jesus. But, alas! they are to be found in every city, village, and township of our much boasted, enlightened America. I perceive, many a poor heathen, with only the lamp of nature, conscience, and reason, has dealt more truly, than some who, from childhood, have had the privilege of Christian civilization. But God is their Judge.

The second class comprises all those who think to silence the whisperings of conscience, and to appease the wrath of a truth-loving God, by dealing truly, in part. Vain sophistry! for there is no *Half Way House on the road to Truth*. This class appears most contemptible; for none, perhaps, are more vividly conscious of the right; but they do it only at *halves*. And why? Because education, conscience and a timidity of what they think and say, prevent them, in a measure, from putting on the brazen face of falsity; while they lack the rarest of all courage, moral courage, to be directly and purely honest. Setting aside the fact, that some are naturally more conscientious and truthful than others, we find it takes nearly the same metal to make a thoroughly dishonest man, as it does to make a thoroughly honest one; and instinctively we pity those that are neither the one nor the other. Such justly deserve a like fate with Ananias and Sapphira; but God's mercy who can measure? "It endureth forever;" yet we are told, "But know thou, that for all these things God will bring thee into judgment."

Next come troops by the long, increasing procession of those who, under mask of words, deeds and smiles, deal falsely for the sake of appearance, convenience, or universal favor. These are to be found, more or less, through all the walks of life; but we are happy to say, they are mostly confined to the *would-be-fashionable*, and to those who lack a high-toned morality, and have no strength of character of their own; vainly excusing themselves under the plea, "that A. or B. does likewise."

Again, we find those who, from carelessness, or a foolish habit of exaggeration, stretch the truth. Undoubtedly, this spirit, unless checked with a firm and loving hand in early childhood, will lead, in maturer years, to direct falsehood.

One is pained to know, that a large number of this class is to be found among the *fair sex*. This species of falsity may easily be detected in the superfluous and improper use of adjectives which go to make up the *dictionary* of the fashionable young lady of the nineteenth century.

The fifth class includes all those who, either by an intentional or indifferent silence, or by a spirit of contrariety, leave a wrong impression on the minds of others. Perhaps, those that have blunted the exquisite sensibility of conscience, will think this going too far. But the question is, not how *man*, but how *God*, regards it.

Still we believe in the old adage, "Silence is better than truth spoken without charity;" yet there can be no exact rule except that of duty and conscience tempered with love.

Then there are those who deal truly, because, "Honesty is the best policy." A maxim, somewhat cold-blooded and selfish; and, unless warned and pervaded by divine love, seems rather to dwarf than enlarge the soul. Lastly come those who, by Christian prayer and watchfulness, endeavor always to think, speak, and deal with perfect truthfulness.

How few are these, compared with those who in word, motive and action lack true sincerity: ever seeming to live in an atmosphere of direct or partial falsity.

May all that read this, be numbered among those who deal truly; for such are at peace with God, mankind, and themselves; while they are indeed the delight of the Lord, and receive their reward.

Chicago, Sept. 1868.

L. E. B.

For the Herald of Truth.

### What constitutes plainness in dress?

This is a question upon which there has been some diversity of opinion. But this much I believe is true that we, as a body of Christians, believe that a plain and simple mode of dress becomes the followers of Jesus, and is enjoined in the word of God. We profess to be a plain-dressing people; and we do not regard as allowable those gaudy, many-colored, extravagant, and often useless articles and forms of dress in which the gay and godless world of fashion delight.

Extravagance and pride in dress have their origin deep down in the corrupt recesses of the human heart, and have, of course existed since the earliest ages of man's history. But it remained for these latter days to develop such extravagance and such absurdity in the styles of dress as beggars all description. Formerly the Methodists and the Baptists dressed plainly, but gradually they have yielded the point in practice. This is not said from any unkindness to them, for many members of those denominations deplore the evils of extravagance in dress. But, I was about to say, it seems to remain for us, and a few other denominations, to stand alone on the principle of primitive and scriptural simplicity in dress.

The evils of extravagance in dress are assuming such gigantic proportions as to attract the attention of the secular press, and of men who make no profession of religion.

A secular paper published in a western city remarked, some time ago, that "fashionable and costly dress" operated very powerfully in keeping many of the poorest people from attending preaching. It said, among other things: "It really requires a considerable degree of moral courage for a man with a seedy coat, heavy boots, a bad hat, and coarse linen, to enter a hundred thousand dollar church, and venture among its richly dressed congregation. He feels out of place and uncomfortable in such an assembly. And if this is true of the masculine sex, how much more true is it of the women of the masses. Feminine taste, habits of thought, and training, naturally make women keenly susceptible to marked differences in this respect. 'Stand aside, we are of a higher caste than thou,' stares the wife or daughter of the artisan or laborer in the face from every rich dress, elegant bonnet, or expensive shawl in the congregation.—Mrs. H. B. Stowe very fitly says the following:

"Very estimable, and, we trust, very religious young women sometimes enter the house of God in a costume which makes the acts of devotion in the service seem almost burlesque. When a brisk little creature comes into a pew with hair frizzed till it stands on end in a most startling manner, rattling strings of beads and bits of tinsel, she may look exceedingly pretty and piquante; and, if she came there for a game of croquet or a tableau-party, would be all in very good taste; but as she comes to confess that she is a miserable sinner, that she has done the things she ought not to have done—as she takes upon her lips most solemn and tremendous words, whose meaning runs far beyond life into a sublime eternity—there is a discrepancy which would be ludicrous if it were not melancholy."

But, though some of the papers of the day, and writers who belong to denominations that wink at "fashionable and costly dress," hold up to ridicule the absurdities of fashion and loudly call for reform, it is not to be expected that the world of wealth and fashion is going to heed them. Thousands upon thousands of the more sensible men and women in the large towns and cities groan under the tyrannical and oppressive demands of fashion. When a man is once brought to realize in his heart of hearts that there is a God on high, in the sight of whose all-seeing eye such a waste of time,



## Herald of Truth.

ELKHART, Ind., October, 1868.

**Apology.**—The Herald has again been considerably delayed this month, on account of sickness in the editor's family. Several of the hands employed in the office have also been unable to fill their accustomed places on account of sickness, one of whom as will be seen in another column, has passed from her labors on earth, to that land from whence there is no return. Several other causes also contributed to this delay. We hope, however, the kind reader will bear with us. Next month we shall try to be on time again.

**The Herald of Truth.**—The fifth volume of our paper is drawing to a close. The paper during the next year will be issued on the same terms as heretofore. Our friends, and the brethren and sisters, generally have taken a great interest in the paper, for which we feel thankful, not only to them, but to God, who is the giver of every good and perfect gift. We hope also our friends will kindly lend us their aid and support in future as they have in the past. There are yet also a great many families who do not read the paper. By a little extra effort the circulation might be much increased, and many hearts made glad by the lessons of truth and good cheer it contains, who now have not this privilege, and a great deal of good might be done in this way. Fathers and mothers find in the paper a great help, the young people love to read it, and even the children take delight in reading it and are led to search the Scriptures after the truth. It is of great value to every Christian, and especially to every member of the Church. It is of great value to every family, simply as a means to teach and instruct the young in the art of reading, aside from the principles of faith exhortation and other information which it contains. It ought to be read by every member of the Church, as it is the only paper published in the English language devoted to the interest of the Mennonite Church, in America. It is of great benefit to our people in encouraging them to be strong in the faith, and zealous in good works. It gives much information in regard to the doctrines which we maintain. It gives information concerning the Churches, explains the Bible, warns the impenitent, encourages the believer, comforts the weak, and cheers the weary.

Now, then why should we not give this paper a hearty support? Why not encourage it? It is a means of doing good, and a help by which the Gospel may be promulgated, and we should not fail to look upon it as such, neither should we stand in the way, or hinder it in any good that it may be able to do.

I have been told that a certain brother in the Church has been taking two political papers for the purpose of helping his children to learn to read, but declined to subscribe for the *Herald of Truth*. This seems almost unaccountable. This man professed to be a Christian, and if he is a Christian, he must surely believe that those things which relate to Christianity and the salvation of our souls are of

greater importance than all things else. For no man can be a Christian without he believes the word of God, the Gospel of Jesus Christ. Now Christ tells us plainly that the one soul is worth more than all the world, for the whole world is not sufficient to purchase the salvation of a single soul. "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Now then if a man believes that religion is worth more than all the world, and then takes two papers devoted to the interests of the world, wherefrom he proposes to teach his children to read, and refuses to take a paper devoted to that which he believes to be of more value than all the world, he must either be very inconsistent or else he must be one of the most cruel fathers. For if he loves his children he will do them good, lead them aright, give them good gifts. Now if religion and the teachings of Christ are good for him they must also be good for his children. If religion makes him happy, it will make his children happy also. But instead of putting a religious paper in their hands, he gives them two worldly papers. Oh! strange inconsistency! Let us at least try to be consistent in all that we do.

Now I do not plead for the secular interests of the paper; my desire is only that it may, if possible, be the means through which God may be glorified, and souls saved, and I know that all other interests will then also be subserved.

Dear Brethren and Sisters, let us then endeavor to do what we can for Christ and the interest of his kingdom.

**Writing for the Herald of Truth.**—Who among all our readers is willing to help in filling the columns of our paper with edifying, and well written articles, which will interest the general reader? There are many brethren and sisters in the Church, both young and old, who are able to write, if they could only once be brought to be made willing to try. Now, dear friends, let us be up and doing. Send us something that is interesting. Send us something that is edifying. Send us something that you have written yourself, not out of a book, (although good articles from other authors are also acceptable), but from your own thoughts, reflections, and experiences. Do not be discouraged if you fail the first time, or the second and third times, but try again until you succeed. Every time you write you will improve if you are careful. Do not think that you can produce anything that is edifying to the Christian reader of yourself, but look to God for help. Write prayerfully, and carefully. Ask God for wisdom who giveth to all men liberally and upbraideth not. Our paper may be made much more interesting if we all try to fill it with good reading matter. You need not write long articles; we would rather have them short. A dozen lines well written upon a certain subject are much better than a whole sheet carelessly, and thoughtlessly thrown together. Every one who endeavors to write should always take good care that he confine himself to the subject upon which he proposes to write, and write upon that subject and no other. The great fault with many writers is this, that they write about too many things in general, while they do not say much upon any one thing in particular. By observing a few rules of this kind we may greatly

improve our articles, and make them much more interesting to all, while they will save the editor much work in preparing them for the press

**Conference in Indiana.**—According to our usual custom, the annual Conference for the state of Indiana was held at Yellow Creek Meeting house, on Friday, the 9th of October. Some thirty ministers and deacons were present. There seemed to be the greatest harmony and union of feeling and sentiment among all present. The conclusions of this conference will be given in the next number. The blessing of God seemed to be with us, and we hope much has been accomplished to the honor and glory of God and the good of the church. May the peace of God now rest upon us evermore.

On Saturday, the 10th, services were held at Schaum's Meeting house, where seven precious souls were baptized and added to the church. Meetings were also held at Yellow Creek, both in the forenoon and in the afternoon. In the afternoon seven precious souls were also baptized, and one who had been previously baptized was also with them received into the church.

On Sunday services were again held at both the above mentioned places, and many people were present at each place. In remembrance of the suffering and death of our Redeemer and Savior, the communion of the Lord's supper was celebrated. A large number partook of the sacred emblems of the broken body and shed blood. And many hearts were made to feel glad that we could thus come to the table of the Lord, and join in songs of praise to the God of peace, from whom cometh every good and perfect gift.

### The Martyr's Mirror.

*The Bloody Theater, or Martyr's Mirror*, in the German language is out of print, and as considerable demand has recently been made, for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of subscribers, to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will be \$6.00 per copy. This is as low as the work can be afforded at the present price of paper and labor.

This book will be printed and bound after the style of the 1st edition published by Shem Zook, Mifflin Co., Pa. 1849.

### Menno Simon's Foundation.

We are now making the necessary arrangements to revise and republish the English translation of Menno Simon's *Foundation*. We cannot, at present, give the cost of the work exactly, though, according to our estimate, it will not exceed \$1.25, and should we get sufficient encouragement to warrant us in publishing an edition of, say 2000 copies, they will probably not cost over \$1.00 per copy. We

hope the brethren in every Church will take steps to ascertain how many books will be wanted, and write us, so that we may make some estimate as to how many it will be best to print. The work should be in possession of every Mennonite family, so that they may become acquainted with the writings of one of the brightest pillars of the Church, and one whose name our Church bears.

## Correspondence.

### A Visit.

I will herewith give a brief account of a visit which myself and wife, accompanied by Pre. Samuel Yoder, and others of the brethren and sisters, made.

On the 3d of Sept. we went to Millersburg, Ind., where we were met by Bro. Isaac Smucker who conveyed us to his house. A meeting had been appointed the same evening at the Meeting-house in Haw Patch, which was well attended by an attentive audience.

On the evening of the 4th of Sept. an appointment had been made on Pretty Prairie, to which place Bro. Schmucker and wife accompanied us. By the way we called on, and conversed with a young woman who had expressed her desire to unite with the Church. She was still of the same mind. Promising to visit her soon again, we proceeded on our way, leaving a portion of our company, behind, as some of them felt unable to accompany us on account of ill health. We had a distance of some twenty miles to go, and as we journeyed along in our conveyance we endeavored to improve the time as best we could, by profitable conversation, concerning Scriptural views and questions. Thus the day passed pleasantly away.

In the evening we arrived at the house of an Omish brother, by the name of Trayer, where we were kindly received. Here we also attended an appointment at a Methodist Meeting-house in the neighborhood, and were happy to meet quite a number of the brethren and sisters from near Burr Oak, who had come to attend the meeting. We had a pleasant meeting.

By request another appointment was made for the next forenoon at the same place, and in the afternoon we attended another meeting at a schoolhouse in the neighborhood where the brethren in the vicinity of Burr Oak reside. The brethren Naufzinger and Werry accompanied us.

The next day (Sunday) we all attended a meeting, appointed by our Omish brethren, at another school-house. The meeting was one of much interest and was well attended. I was made to feel that by the blessing of God, much good might result from it. In the afternoon we again had meeting at another school-house. This neighborhood seems to be destitute of a meeting-house though the brethren are about to build one, and expect to have it completed yet this fall.

On Monday morning we attended the funeral of—Leuk's child. After the funeral services at the house were concluded, Bro. Isaac Good brought us to Burr Oak, where we took the train and reached home in safety the same day, and found all well, for which and the happy privileges we enjoyed during our visit we desire to render to God the humble gratitude of our hearts.

Ministering brethren, let us not forget to visit the Churches abroad whenever time and opportunity allow us to do so. I am more than ever convinced that this is a work of the most urgent necessity.

Elkhart, Ind.

DANIEL BRENNEMAN.

### A Visit to Grundy Co., Ill.

I left home in company with a number of friends from Canada, at about two o'clock, on Saturday morning, the fifth of September, to visit the Church in Grundy County, Illinois.

At six o'clock we arrived at Chicago, and after a short delay we took the train for Gardner, on the St. Louis and Chicago R. R., where we arrived about eleven o'clock in the forenoon.

Here we were met by the brethren H. and M. Shelly. A portion of our company then stopped with Bro. J. Rosenberger, while the rest went to Joseph Kulp's, where we also met Bro. Geo. Kulp and wife, with whom we spent a portion of the afternoon.

I then went home with Bro. M. Shelly, and afterwards to Bro. Henry Shelly's, where we met some of the brethren and sisters from near Chatsworth, Livingston Co.



In the evening an appointment had been made at a neighboring school-house. The evening was rather unpleasant on account of the darkness and some rain, yet notwithstanding we had a pleasant meeting, though not so largely attended as it might otherwise have been.

On Sunday the 6th of September, was the usual meeting time at Bachman's schoolhouse. Here the attendance was large, good order was maintained, and good attention given during the services. I felt much rejoiced to meet again with the brethren and friends in this place. (I felt quite at home. The old familiar scenes, and faces, the well-known voices—all seemed so natural, so like it used to be when it was my lot to sit there more frequently than now. True, some changes have taken place, yet time has dealt gently with this community. May God's mercy still preserve and bless them, and at last may they all rejoice in the world of joy and bliss, where the bitter trials of earth shall visit them no more, and where sorrows can never come.

In the evening an appointment had been made at Bro. Geo. Kulp's where we had a very pleasant meeting. God grant that our meeting may not have been in vain. I remained with brother Kulp's all night, and the next day I spent in visiting among the friends, and brethren, and sisters, stopping for dinner with our aged Bro. and sister Abm. Buchwalter's with whom we spent a few hours very pleasantly. May God bless their declining years, and lead them gently on to the rest that remaineth for the people of God.

Stopping a short time with Michael Buchwalter's, and also with Joseph Kulp's, I took the train at about six o'clock for Chicago and arrived at home between one and two o'clock on Tuesday morning.

Thanks to the dear brethren and sisters, and friends, for the kindness they manifested towards me. Thanks to our kind, heavenly Father for the kind care and protection vouchsafed unto me and mine while on the journey.

Life often seems to me like one continued journey. We are traveling hither and thither, and stop for a night here and there like weary pilgrims at the wayside inn, and then we journey on again, and by and by we come to our journey's end, and lay aside our staff, and cease our wandering; and then Oh! happy thought, Oh! blessed reality, if we have been traveling on the King's highway, on the narrow road, that leads to the heavenly city. Fellow pilgrim are you traveling on this blessed, peaceful road? Have you chosen wisdom's ways, which are ways of pleasantness, and all her paths are peace? If you have, continue therein. Turn neither to the right nor to the left. Be not turned or misled by every wind of doctrine, but keep on the road. If you cannot make rapid progress, then go slow. If you cannot run, then walk. If you cannot walk, then creep. The poor, the maimed, the lame, and the blind are invited to come to the royal feast and partake of the great supper. Let your face be ever turned heavenward, though cares, and trials, and troubles, difficulties, and tribulation meet you in the way, press forward; be not weary; watch, and pray, and be faithful. The crown and the robe are at the journey's end. The Savior promises to be with you ever; he will not leave nor forsake thee. Then go boldly forward, fear not, but ever onward! onward!! He that is faithful to the end shall receive the promised reward.

But to you, friend, who have chosen the perishable things of this world, and disregard the heavenly treasure, O think what you are doing! Whither you are traveling, where your journey is to end, what your expectations are. Make a wise choice, before it be forever too late. Do not fear the world, but rather fear God. Do not wait for a more convenient season, it may never come. Do not trust in your own goodness, it is an idle hope. Do not discard God's justice. His mercy is infinite. He is able and willing to save to the uttermost all that call upon his name; but he cannot save the impenitent and the disobedient. Repentance, faith, and entire obedience are the conditions of salvation. Therefore call upon the name of the Lord while he is near, seek him while he may be found, and he will abundantly pardon.

Elkhart, Ind.

JOHN F. FUNK

### Tobacco a Poison.

Letter from Dr. Willard Parker, an eminent physician of New York.

I have received your letter; and I wish young men could be prevailed upon to abandon the use of tobacco. Why abandon? Because it is a *poison*. But what is a poison? I answer in the language of our most scientific authorities in medical jurisprudence, "A poison is a substance having an inherent deleterious property, which, when taken into the system, is capable of destroying life."

That tobacco is a poison is proved beyond a question. It is now many years since my attention was called to the insidious, but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work on it or in it.

Cigar-makers, snuff-manufacturers, &c. have come under my care in hospitals, and in private practice; and such persons never recover soon and in a healthy manner in case of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of all who *chew or smoke* it.

This poison enfeebles the mind. The Emperor Napoleon had his attention called to this subject in 1862 by a scientific statistician. It was observed from 1812 to 1832 that the tobacco tax averaged 28,000,000 of francs annually, and there were 8,000 paralytics and insane in the hospitals of France. In 1862, the tobacco revenue had reached 180,000,000; and in the hospitals were 44,000 paralytics, &c. the undoubted inference is that tobacco has a strong influence in producing these classes of nervous diseases.

A commission was then appointed to inquire into the influence of tobacco in the schools and colleges. After a full and careful investigation this commission reported that it had divided the people into two classes—the users and nonusers of tobacco—and then proceeded to compare them physically, intellectually, and morally. The result was that those who do not use tobacco were stronger, better scholars, and had a higher moral record. In consequence of this report an edict was issued prohibiting the use of tobacco in these national institutions, by which 30,000 persons were at once forced to abandon it.

I am sure that in *health* no one can use it without detriment to body, mind, and *soul*. This poison slowly, but surely, destroys life; and a man who uses it to any extent is made by it as old at 50 as he would be at 60 years without it. Eccles. 8:11, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The use of this poison is sinful. The commandment is, "Thou shalt not kill," but its use destroys first the consumer; and secondly the offspring. It is doing more harm in the world than rum. It is destroying our race; and it is sure to destroy the farms producing it also, as it has done some of the best land in Virginia.

I admit that it can be employed moderately by those who work their muscles in the open air; but it is ruinous in our schools and colleges, where it dwarfs body and mind.

I do not place myself individually in opposition to the use of tobacco, but science, in the form of physiology and hygiene, is opposed to it; and true science is the expression of God's will in the government of his works in the universe.

Christian Banner.

### Do Good.

Thousands of men breathe, move, and live—pass off the stage—are heard of no more. Why? They do not a particle of good in the world; no one was blessed by them as the instrument of their redemption. Not a word that they ever spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, and love, and mercy, on the hearts of thousands whom you may come in contact with, year by year. You will never be forgotten. No—your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening.

THREE things appear to be uninjured by the Fall—the song of birds, the beauty of flowers, and the smile of infancy: for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and point us to that which we shall regain.—Dr. C. S. Henry.

### "Give to Him that asketh Thee."

If the poor man pass thy door,  
Give him of thy bounteous store,  
Give him food and give him gold;  
Give him shelter from the cold;  
Aid his lone life to live,  
For 'tis angel-like to give.

Though world riches thou hast not  
Give to him of poorer lot;  
Think thou of the widow's mite  
In the holy Master's sight—  
It was more, a thousand fold,  
Than the rich man's hoard of gold.

Give, it is the better part—  
Give to him, "the poor in heart;  
Give of love in large degree,  
Give of hope and sympathy,  
Cheer to them who sigh forlorn,  
Light to him whose lamp is gone.

Give the gray-haired wanderer room,  
Lead him gently to the tomb;  
Let him not in friendless clime  
Float adown the tide of time;  
Hear the mother's lonely call,  
She, the nearest one of all.

And the lost, abandoned one  
In thy pathway do not shun!  
Of thy kindness she hath need—  
Bind with balm the bruised reed;  
Give, and gifts above all price  
Shall be thine in Paradise.

### Be Truthful

Will Johnson arrives at school ten minutes past nine. On the master asking him why he is late, "Please, sir," says Will, "I was sent with a message to Jones, the butcher, who lives ever so far up the High street." Now every word spoken by Will is the truth, but as he omits the fact that his mother allowed him ample time to go to Jones's without being late at school, and as he squandered that time away in a game of marbles, his excuse is a false one, and he has told a lie. Beware, then, of false excuses, for though they may shield you for a little while, and save you an extra lesson, or your place in the class, yet be sure that they will do you great injury in the end, for a liar will never prosper long, even if he is not directly found out.

A dear little boy never closed his eyes at night without repeating these verses. They are, you see, a little prayer in poetry. He did not say them thoughtlessly, he felt every word; and God answered his prayer by giving him his grace and making him a little believer.

Lord, look upon a little child,  
By nature sinful, rude, and wild;  
Oh, put thy gracious hands on me,  
And make me all I ought to be.

Make me thy child, a child of God,  
Washed in thy Savior's precious blood;  
And my whole soul, from sin set free,  
A little vessel full of thee.

O Jesus, take me to thy breast,  
And bless me, that I may be blest;  
Both when I wake, and when I sleep,  
Wilt thou my soul in safety keep?

### God Cares For you.

God cares for you. This is good news indeed. "But how do you know He cares for me?"

Because He says so. The Bible is God's book; and the Bible says, "Casting all your care upon Him; for He careth for you," 1 Pet. 5:7.

I am sure God cares for you, for I see that He does. If He feeds you, and clothes you and gives you a house to live in, and helps you in trouble, and heals you when you are sick, does not this show that He cares for you?

He saw that you and I and all of us were lost; and He cared for us, and sent His dear Son Jesus Christ to save us. He gives us Bibles, and bids us believe in His Son and pray to Him, and promises to hear us in all our prayers.

Go to Him, then. Open your heart to Him. Ask Him to forgive you, help you, and bless you, for Jesus Christ's sake.

### The Boy's Dream.

One Summer evening a little boy was sitting on the threshold of a neat little cottage in a country village, and as the shades of night descended upon him, he fell asleep and dreamed. In his dream, he was an old man, with gray hairs on his head; and upon thinking over his past life, he said to himself: "I have lived these years, and not known God, the great Father. I have never thought anything about religion. O that I had my time to live over again! I would learn to live for some good purpose. I would strive to make myself useful in the world, and to know the great Being of whom the Bible speaks."

The sun had sunk to rest, and darkness covered the face of the earth, when this little boy awoke, and found himself once more a child on the threshold of his father's cottage. He did not forget his dream; but earnestly sought Him who said, "I love them that love me; and they that seek me early shall find me." Nor did he seek in vain.

### Necessity of Controlling the Passions.

A proud, irritable, discontented, and quarrelsome person can never be happy. He has thrown a tempestuous atmosphere around himself, and must forever move in the region of storms. He has employed sure means to embitter life, whatever may be his external circumstances. He has been the architect of his temper and misery must be the result of his labor. But a person who has formed his temper and dispositions of mind after a right model—who is humble, meek, cheerful and contented can commonly find a convenient shelter when overtaken by the storms of life. It should, therefore, be our early lesson to subject the passions, appetites and desires, to the control and guidance of reason. The first are the gales to impel us in the voyage of life, but the last ought still to sit at the helm and direct our course. The stream, when it slowly descends with a hoarse murmur from the mountain and ripples through the plain, adorns and enriches the scene; but when it rushes down in a roaring and impetuous torrent, overflowing its banks, it carries devastation and ruin along with it; so, when the passions, appetites and desires, are kept under due restraint, they are a felicitating part of our nature; but when they are allowed to rage with unbridled fury, they commit fearful ravages on the character which they were fitted to adorn and exalt. We must watch over the first movements of the heart, and not indulge with secret complacency, in imaginations which we would be ashamed to avow. If we wish the stream of life to be pure, it ought to be our aim to preserve the fountain whence it flows unpolluted. "Keep thy heart with all diligence; for out of it are the issues of life."

## Love One Another.

A little boy with a happy look,  
Sat slowly reading a ponderous book,  
All bound with velvet, and edged with gold,  
And its weight was more than the child could hold,  
Yet dearly he loved to ponder it o'er,  
And every day he prized it more;  
For it said,—and he looked at his smiling mother,—  
It said,—“Little children, love one another.”

He thought it was beautiful in the book,  
And the lesson home to his heart he took;  
He walked on his way with a trusting grace,  
And a dove-like look in his meek young face,  
Which said, just as plainly as words could say,  
“The Holy Bible I must obey.”  
So, mamma, I'll be kind to my darling brother;  
For little children must love one another.

“I'm sorry he's naughty and will not play;  
But I'll love him still; for I think the way  
To make him gentle and kind to me  
Will be better shown if I let him see  
I strive to do what I think is right;  
And then when we kneel in prayer to-night,  
I will clasp my arms about my brother,  
And say, ‘Little children, love one another.’”

The little boy did as his Bible taught,  
And pleasant indeed was the change it wrought;  
For the child looked up in glad surprise  
To meet the light of his loving eyes;  
His heart was full; he could not speak,  
But he pressed a kiss on his brother's cheek;  
And God looked down on the happy mother  
Whose little children loved one another.

## The City's Glory.

“Having the glory of God.”—Rev. 21: 1.

Glorious things are spoken of thee, O city of God! but this is the sum and fulfillment of them all. Even in this cloudy and glimmering time,—this season of twilight views and shadowy glimpses,—thou shinnest, O Zion! as a light in this dark world.

And better days are in reserve for thee on earth than any thou hast seen as yet, when it will be said, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Blessed hope, that revives the believer's heart, when “iniquity abounds,” and “love waxeth cold,” and the cause of God is depressed, and the light of living godliness is weak and low, as if the lamp were going out in the temple!

And how often does thine own lamp burn dim, O Christian! in this damp and heavy atmosphere of earth? How often, in the hour of strong temptation, does a gloom, “a horror of great darkness,” seem to fall with a deadly chill upon thy Spirit! Or insensibly, through the insidious power of an evil world, thou art beguiled to slumber.

Thy spirit falls short of the high reach of earlier desire and aim,—the spring-tide fullness and overflow of feeling ebbs,—and, ere thou art aware, “thou hast left thy first love,” and “the things which remain are ready to die.”

And then, when gloom and sorrow and self-reproach have followed the season of declension, what joy is thine when “the day-prising from on high” revisits thy soul, and “the Sun of Righteousness rises, with healing in his wings.” Then the prayer of Moses is thine, “Lord, show me thy glory;” and the faint glimpses of it which are given thee, how do they gladden the spirit and disperse the mists that overhung it!

But what will it be, when thou dwellest in the noontide light and clearness of the glory of God,—when thou art a priest and worshiper in the heavenly temple? There it is no Shekinah, no luminous symbol, that marks his presence; but that Presence, in un-

veiled splendor, is itself there, shining in constant communications of love and favor,—streaming forth in glorious sun-bursts of life and blessedness and joy.

If to Moses it was a sufficient promise, “My presence shall go with thee, and I will give thee rest;” what will it be when that presence shall rest on thee, and overshadow thee, and hold thee in, and fold thee about forever?

If David had more gladness put into his heart by one gleam of light from God's countenance than all earthly blessings could impart, what will it be when that light flows in upon thee without check or dimness? when all the affections and capacities of a holy being are filled with light and gladness to the brim? The Savior's face will ever shine on thee. The Father's glory will be ever seen upon thee. All darkness will be chased away from thy mind,—all fear and heaviness from thy heart. There will be “no part dark,” but to the innermost region of the spirit, a blessed and inspiring sense of life and freedom and peacefulness. There will be no presentiment nor foretaste there, but perfect and full-orbed enjoyment. No “appearance of the likeness of the glory of the Lord;” but a vision which will be a transformation into “the light of the knowledge of the glory of God in the face of Jesus Christ!”

Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.”  
Isaiah 60: 20.

Burns.

## Christian Life a Continual Warfare.

The Christian life is truly and very emphatically represented in the Bible as one of constant “warfare”; and the daily experience of every true child of God will attest to the truthfulness of the representation. If any have doubts in reference to the matter, they have only to enlist as soldiers in Christ's army to become fully convinced of the reality of the divine assurance, and have only to travel a short distance in the Christian course before having to combat with foes almost innumerable, whose assiduous endeavors to turn them away from the path of duty are untrifling.

While the accession of every true disciple of Jesus to the Christian Church materially augments its moral strength, and thus contributes to make it a more efficient element of spiritual power in the world, it at the same time gives a new impetus to the great adversary of souls.

It is his unwavering resolve to defeat, if possible, the Christian's high and holy purposes, and make his life an unsuccessful “warfare.” To this end he employs all of the art and intrigue of which he is possessed to win him back to his own rank again, but if he sees that he cannot succeed in doing this, he will hinder, in every possible way his growth in grace. If he makes a good resolve, he will spoil it if he can. If he can cause it to be broken, his point is gained, and he is ready for another onslaught in another direction. By meeting and repelling these attacks successfully, the Christian becomes victorious in conflicts.

But how is he to meet these as he should? Surely, not in his own strength, or with his own weapons, but in the strength of his divine Master, and in the use of the most effectual of all spiritual weapons—watchfulness and prayer. He needs to buckle on, not a part, but the whole armor of God, to shield him from the wiles of the devil. He needs to have an eye of faith constantly fixed upon his Master, that in the hour of temptation he may be able to withstand the assaults of the tempter.

The natural result of a successful Christian warfare, is an active and vigorous advancement in the divine life, and a constant approximation to the character of our great pattern.

Who would not welcome a warfare that would yield such glorious results in this life, and in eternity a happy immortality.

J. O. T.

## Famine in Judah.

Jeremiah 14.

For the existence of plenty as famine, the wisdom of this world looks no higher than to what are called second causes. God, it is considered, is no farther concerned in these matters than as the author of certain general laws. He has set the machine a going, and it continues to work by its own construction, without any regulation of a superintending hand. Climate, soil, cultivation, need, it is confessed, favorable seasons, but any divine direction of weather is supposed to be unnecessary. Timely rain or the want of it, is a matter below the attention of the Ruler of the world. The blight and the mildew, the wet and the caterpillar, are enemies with which the farmer is to struggle; but they are never considered as armies of devastation sent into the fields by a righteous Providence. The history of the Old Testament gives us a key to Providence in the production of famine or of plenty. God regulates the supplies of the children of men as exactly as if each individual of the human race had his rations assigned to him by the angels of heaven every rising sun. “The word of the Lord that came to Jeremiah concerning the dearth in Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty: they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass. O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.”—Jer. 14: 1-7. As in creation and in Providence, so in redemption, God hides himself in the midst of a blaze of light. In all his works he reveals himself, yet the enmity of the human heart will not allow men to see him. And what is most strange, the savage sees a divine hand in the works of Providence; it is unseen and denied by philosophical wisdom. The illiterate peasant hears God in his voice of thunder and storms, and acknowledges divine wrath in pestilence, sword, and famine. But the philosopher perceives nothing in all these but the course of nature. The wisdom of man makes itself ignorant of what the very beasts seem to feel.—History of Providence.

## The Blessed Gift.

“My peace I give unto you!” How many sorrowing souls have found hope and comfort in these words. What gift can be more desirable than perfect peace for the soul? It is a peace which crowns even Adversity with light. It adds a brightness to every joy, and smiles in the face of affliction.

But where is such peace to be found? Shall we seek for it in wealth and worldly honors? If it is to be found here, why are so many of the sons of wealth still restless with vain longings? Why do we so often see them deprived of all enjoyment by some adverse circumstance of life? I have seen men surrounded by every luxury, yet so smitten by disease as to find in every added day only a prolonging of weariness and pain. I have seen men successful in getting wealth, so hardened in heart by their struggles after it, as to be dead to human sympathies, and suspicious of all around them, absolutely chained to the business world, its exciting evolutions affording the only pleasure they are capable of feeling. I have seen men who have just attained the summit of their hopes, and are looking sunnily upon their golden-tinted future, struck suddenly, as with a thunderbolt from a cloudless sky, and sent back by an unexpected change of fortune to begin the weary struggle again.

In view of facts like these, who can believe that worldly prosperity has power to give us peace?

Shall we turn to domestic joys, lured on by the smiling promises of love and friendship? How soon will sorrow and disappointment meet us even here? How often do love's most cherished darlings sink under sufferings which no human skill can relieve? How often does death crush the bud of fairest promise, or suddenly throw two lives, that have long flowed on together, so far apart that all eternity may fail to re-unite them?

The only perfect peace is to rest the soul on God,—looking confidently to him, and discerning through life's deepest gloom the dawning rays of that eternal day upon which no cloud can ever come. This peace has a foundation too deep for Earth's tempests to shake, and places its hopes far above the influence of time.

For this we should most earnestly strive. But how may we secure it, how appropriate this divine gift?

## Preparation for Death.

You are placed in solemn circumstances. Eternity rolls its boundless waves just before you. Every year, every month, every day, every hour lessens the distance between you and the unchangeable state to which you are hastening. The precise moment of your entrance into this untrod, unknown world is hidden from you. Death often comes and knocks at the door at a time when least expected. At a time when men think not they receive the awful summons. And often they are hurried away, little time being allowed for preparation. Many, while they know they must die at some time, never in their lives think seriously of the matter. When the summons reaches them, they are taken by surprise. It is practically a new subject; they are alarmed, and filled with consternation. They cling to hope as long as there is a ray of hope that they may be spared a little longer. But when it is announced to the unhappy sufferer that there is no hope of recovery—that the physician has given him up, O what a poignant anguish pierces the soul! Who can describe the horror by which the guilty sinner is overwhelmed?

Are you prepared for death? Some one is perhaps ready to say, “I am no worse than my neighbors. I have never done any thing very bad. I have tried to live a good life; I hope that I shall find favor of the Lord when I come to die.” And is this all the ground of hope you have? Are you willing to appear before the judgment-seat with no better righteousness than this? Though you may have lived a decent moral life, yet you have failed to love God with all your heart. His service you have habitually neglected. The offers of mercy made in the gospel you have rejected. Unless you obtain a better preparation, your soul will be lost, and your misery will be great. And though you may be in no worse a condition than many of your neighbors, yet it will be small alleviation when enduring the torments of the damned, that many others are in the same condemnation. No doubt they that perish will have company enough, but this will be no alleviation, but perhaps an aggravation of their misery. “Wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat.” The Judge is at the door. Be ye therefore ready.—Alexander

## The Christian Traveler.

Even Christians are apt to feel that there is one situation in which they may throw off their responsibility with regard to the influence they exert on those around them. Few feel when they are on a journey that they exert an influence for good or evil over their fellow travelers, and this very often when not a word is addressed to them personally. There is no moment of his life when the Christian does not need for his watchword the exhortation “Watch and pray.” Even in the miscellaneous company in the car, the steamboat or the stage-coach, we meet the very ones whom Providence has brought through many changing scenes, and over leagues of sea and land for just this hour and this meeting. Life-long destinies have been decided in these seemingly unimportant moments, though all uncon-

sciously to those thus influenced. There is no mark on the pathless ocean to tell the mariner when he has "crossed the line," and so with us when we come to that point in our lives when our destiny for time and eternity is fixed.

The Christian traveler may well take for his motto on his journey the words of Jesus to his disciples. "As ye go preach." Preach Jesus crucified with love and tender sympathy for perishing souls. A noble, generous nature will be on the lookout in his journeyings to do good to those who are in need of help. Who has not felt a life-long gratitude to some kind stranger for ready help or counsel in a moment of trouble and perplexity? There are some frequent travelers who must have a long score of such little wayside kindnesses set down against their names in hundreds of grateful hearts. How much more enviable such an inheritance of blessings than that which the selfish churl possesses who wraps himself in his mantle and sees the weary mother, or the feeble old man pass by him without moving a finger for their help.

One to whom you have shown such little attentions will be most ready to hear and profit by your word of Christian counsel. It will come home to the heart with far greater power than the mere words alone, and will be remembered whenever the timely assistance is recalled. Why need we be so sparing of kindly acts and "right words," when they cost us nothing and are worth so much?—S. S. Toms.

### The Power of Habit.

Among the stories which have come down to us from the old Greeks, is one that tells us that Dejanira, the wife of Hercules, once sent her husband a vest dyed in poisoned blood, on pretense of preserving him from evil.—Hercules, knowing nothing of the power of the poison, and perfectly unsuspecting, put it on, and for a while felt no ill effects. But presently the poison began to work, and sharp pains to run through his whole body. And now he strove to pull of the envenomed shirt, but in vain; it clung to him; or, if by means of his great strength he tore away a piece of it, the skin and flesh came with it, and at last the poison ate into his very vitals, so that he died. He had been strong enough for almost any thing else, but he was not strong enough to tear off that garment. It was an easy matter to put it on, but not so easy to take it off.

Now this is not a true story, of course; it is a fable; but as many of the old fables had a meaning in them, it has seemed as if this poisoned garment might have been intended to show the power of bad habits. They are easily begun, and the boy or girl does not at first feel the evil of them; but after they have practised them awhile, and begin to feel the sting, then let them try to get rid of them, and see how they will cling.

Securing is such a poisoned garment. It is easily and thoughtlessly taken up; it grows upon the boy or young man, until, from the single oath, his whole conversation becomes one stream of profanity. But let him begin to feel the evil of it, let him even become a changed man, and then see how his garment sticks to him, how almost impossible it is for him to overcome it, how suddenly and almost unconsciously, the oaths which come almost as naturally to the lips as breath, slip out. He no longer loves to swear. He hates it; but the force of habit is so powerful, that even if he ordinarily keep it in check, in moments of provocation, or sudden surprise, or peremptory command, the oath will come to his lips, and often years of prayer and penitence and struggle must pass ere he can wholly pluck away the poisonous raiment.

Drinking is such a garment. For awhile it does not seem to injure those who indulge in it; but before long it begins to pierce them with a thousand stings. Then if one try to tear away the habit with what fatal force it clings! And if by the grace of God, and the power of a strong will he rends it away, how it seems to rend away with it flesh and muscle, and is like

the dividing asunder of soul and body.—How terrible the pangs of the drunkard who tries to abstain, how fierce the temptation, how dreadful the struggle, sometimes destroying life itself. Now, when he passes the gin shop he must set his teeth and clench his hands, and hurry past, lest his appetite drag him in, in spite of himself. Boys, will you ever put on a garment like this? Ah, easy to put on, but almost impossible to tear off and live. No merely human hand can pluck it away.

And while there are a few who, by the grace of God do overcome, and rid themselves with fierce and bloody struggle, from the destroying venom of evil habit, the vast majority sink under it without an effort, or, after some vain endeavors to tear themselves away from it, give up a strife for which they are not strong enough, and in which they are constantly overcome and die, destroyed by the fatal poison. Oh, never, never take up a habit, any habit, which either must destroy you, or which, if you do finally wrench yourself away from it, will leave its deadly marks for ever.—*American Messenger.*

### The Dew.

If clouds are necessary to produce rain, sunshine is an essential to the formation of dew. A dewy morning only follows a day whose sun has well warmed up the earth. It is necessary that the heat should radiate into the surrounding atmosphere by night. When the surface of the earth thus cools down more rapidly than the air about it, and when the air is saturated with moisture, then, by the contact of temperatures, the air becomes unable to retain its moisture, and yields its sprays and vapors to be shaped by a natural law, the same which rounded the world out of chaos and orb'd the universe; and that which was invisible becomes visible in drops of settling dew. So whenever dew is seen to fall, there must first have been a flowing down of sunshine in the day, and then a responsive current of warmth uprising in the night, toward the region whence it came. The earth receives and yet returns the heat the heavens gave, and as if to reward such gratitude, the dew descends to refresh and gladden its beseeching and thankful breast.

So, when people's hearts are hard, and dry, and desolate, it may be because they lack responsiveness to heaven's gifts—for want of gratitude for the light and privilege which have shone upon them all their days. Teachers, if they would see their classes bright and happy, and parents, if they would have glowing summer in their homes, and have young hearts themselves, should be open-souled and thankful, and teach the children how to be grateful for daily blessings. Then would sun-warmth from the better world be taken in through the gauze of form, and task, and fashion; then, because each heart will be flower instead of flint, grass instead of granite, fruit instead of fossil; then would the pearly dewdrops of glory glitter all over a school and all through a family, like an immortal morning.—*Clark.*

### "Have Faith in God."

MARK 11: 22.

I love to think that God appoints

My portion day by day;

Events of life are in his hand;

And I would only say—

"Appoint them in thine own good time,

And in thine own best way:

All things shall mingle for my good,

I would not change them if I could,

Nor alter thy decree.

Thou art above, and I below!

'Thy will be done' and 'EVEN SO,'

For so it pleaseth thee!"

Mrs. Waring.

**LIFE AND ITS END.**—Remember for that purpose you were born, and through the whole of life, look at its end. Consider, when that comes, in what you will put your trust. Not in the bubble of worldly vanity—it will be broken: not in worldly pleasures—they will be gone—not in great connections—they cannot serve you: not in wealth—you cannot carry it with you: not in rank—in the grave there is no distinction: not in the recollection of a life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world, but in that of a life spent soberly, righteously and godly, in this present world.

## Died.

On the 20th of August, in Baltimore County, Md., of typhoid fever, FRANCES, wife of Solomon YODER Sr., formerly of Union Co., Pa., aged 64 years, 5 months and 24 days. She was buried on the 30th. Funeral services were conducted by John Mast. The deceased was a faithful member of the Omish Mennonite Church. She had been for many years infirm and much afflicted. Recently she lost a son which so distressed her that her health began to fail rapidly, when she was taken with typhoid fever, which soon terminated her sufferings.

Mother thou art gone to rest, where sufferings are no more. Thou hast bade us adieu for a while, and joined the heavenly band, to dwell in everlasting peace and light. But thus it was our Father's will. We greatly feel our loss, and think of thee, thy warnings, words are in our ears and we will try to heed them, and thus by our Father's help we will prepare ourselves to join the happy company above, when we shall meet again and be blest forever.

On the 24th of August, near Elkhart, Elkhart Co., Ind., HENRY BODLE, aged 24 years, 2 months and 24 days. During his illness, he was, fortunately, under the care of kind parents and friends, who did all in their power to alleviate his sufferings. He bore his afflictions with much patience and a spirit of meekness. Like many others, he had also put off the important and needful work of seeking his soul's salvation until a late hour, when to the joy of his friends, while upon his death-bed, he requested to be baptized. He spoke freely of death, expressed a desire to die, saying that all was bright before him, and we hope, all is bright around him—that he is happy in the world of joy and love where we, if we are faithful, shall meet him. Funeral services were conducted by Rev. E. Hull from 1 Sam. 15: 52. "Surely the bitterness of death is past."

My Father calls me to his arms,

And willingly I go;

With cheerfulness I bid farewell,

To everything below.

On the 1st of September, in Walnut Creek Township, Holmes Co., Ohio, JACOB MAST, aged 81 years and 4 months. He was buried on the 2nd. A large concourse of friends and relatives followed him to the grave. He was buried at the Union burying-ground of the Omish Mennonite Church. Funeral sermons were delivered by Moses Miller, from Jn. 5: 24, 28, and by Eli S. Miller, from Ps. 39: 2—8. He was born in Somerset Co., Pa., where he lived till 1812 when he removed to Holmes Co., where he resided to his death. He was a faithful member of the Omish Mennonite Church. —BENJAMIN HELMUTH.

On the 4th of Sept., in Mahoning Co., Ohio, CATHARINE ANN, in her 7th year, on the 9th ELI, and on the 10th LEVI, all children of Peter B. YODER. The last two were twins in their 4th year and were buried in one grave, at Oberholzer's Meeting house. Funeral sermons for the former were preached by P. Boesinger and J. Culp and for the latter by J. Bixler and J. Culp.

On the 7th of Sept., in German Township, Holmes Co., Ohio, of typhoid fever, MAGDALENA, daughter of Noah and Barbara HUCHSTETLER, aged 20 years, 2 months and 29 days. She was buried on the 8th. Funeral sermons were delivered by Moses Miller and Abm. Mast from 1 Ju. 1: 24, 25, and Ps. 90: 14. She joined the Omish Mennonite Church two years ago and was a faithful member of the same during the rest of her life. We hope she rests in peace.

On the 8th of Sept., in Lee County, Iowa, daughter of Jacob and Maria SCHACK, aged one year and 15 days. Her father died one year ago in Butler Co., Ohio. Text 2 Sam. 12: 15—24.

On the 11th of September, in Walnut Creek Township, Holmes Co., Ohio, SAMUEL WEBER, aged 80 years 5 months and 20 days. He was buried on the 13th at the family graveyard. Funeral discourses were delivered by Moses and Levi Miller, from Jn. 5: 24—28 and 1 Thess. 4: 13—18. He leaves a widow and 11 children to mourn their loss. He was a faithful member of the Omish Mennonite Church. We hope he dwells with the redeemed in the rest that remaineth for the people of God.

On the 12th of Sept., in Hellam Township, York Co., Pa., of consumption, JOHN HELLAND, aged 35 years, 7 months and 1 day. He was buried on the 14th at Schneider's burying-ground, where funeral discourses were delivered by bro. Frederic Stauffer, from Isaiah 60: 20, and by George Sheffer from Psalms 31: 6. The deceased was a faithful member of the Mennonite Church. We have the hope that he died the death of the righteous.

On the 20th of Sept., in Lancaster Co., Pa., LYDIA, wife of Peter G. WEXNER, aged about 81 years. She was sick seven weeks. She suffered much during her illness. She had been married only about a year. She was buried on the 22nd, followed to her grave by a large concourse of relatives and friends.

On the 4th of October, in Elkhart Co., Ind., LUCINDA, aged 6 months and 2 days, and on the 5th, MALINDA, aged 6 months and 3 days, twin children of Dea. Joseph Holdeman. They were both buried in one grave. A funeral discourse was delivered from the words, "Suffer the little children, and forbid them not, to come unto me."

On the 7th of October, in East Hempfield Township, Lancaster County, Pa., of consumption, JONAS SYDNER, aged 30 years, 11 months and 13 days. His latter days were passed amid great trouble and trials, which every Christian must more or less endure. All those that will live godly must suffer persecution. Through trials and tribulations we must enter into the kingdom of heaven. Funeral sermon was preached by John Landis and Jacob and John Brubaker. Text, Rom. 6: 23.

### Obituary

Departed this life on the 6th of Oct., 1868, in Locke Township, Elkhart County, Indiana, of typhoid fever, CHRISTIANA CHRISTOPHEL, daughter of Pre. John M. Christophel, aged 19 years, 7 months and 5 days. She was buried at Yellow Creek Mennonite burying-ground. Funeral discourses were delivered by the brethren, Daniel Brundage, John F. Funk, Joseph Hager and J. Snyder. Text, Rev. 2 Chap. and the last part of the 10th verse. "Be thou faithful unto death, and I will give thee a crown of life."

Since some time in January she had been employed in the office of the *Herald of Truth*, and was one in the family circle of our own household, attending faithfully to the duties devolving upon her, until some four weeks previous to her death, when she complained of being unwell and went home to her parents. Her disease soon began to assume a serious character. A physician was called to her attendance, but when the Lord calls human helps are vain. She grew worse and seemed too, to have a consciousness within her, that her earthly race was run. At times, her mind was wandering, but in her lucid moments, she dwelt much upon the more important concerns of her soul, and upon heavenly things. She suffered much, being unable to speak for several days before her death. I called to see her, but too late to speak with her; the shadow of death already rested on her features. Unconscious of what passed around her, she laid quietly breathing her young life away. A few hours more, and calmly as one lying down to pleasant dreams she fell asleep.

There is a vacant place in the family circle, at the family table and fireside, a vacant chair; a link missing in the chain of friends, companions and acquaintances; she is missed by father and mother, by sisters and brothers, she is missed at her accustomed place of labor, but there is a consolation for us all, for as link in friendship's chain on earth is given, 'tis formed anew in the bright land above. Her earthly work is done. She has gone to her reward. Let us not weep for her—it was our Father's will to call her home. Though young in years, and just entering the scenes of real life, we hope she has been faithful, even unto death, and now wears the unfading crown of life.

Just about a year before her death, she made a public profession of truth, was baptized, and united with the Mennonite Church. She graced her profession with a pious walk and an unblamable life. Modest in her behavior, gentle in her conduct, faithful in her performance of duty, kind and affectionate towards all, she was beloved and respected by those who knew her; and though with a sad heart we have followed her to the silent tomb, and mourn because she "is gone" to return no more. Let us feel that thus it was our heavenly Father's will—He bade her "come" and she must needs obey the solemn summons.

She will return to us no more. Therefore let us all seek so to live, that at last, we may go to her. Young friends, do not forget to give your hearts to Jesus, even now in the days of your youth, while health and strength remain, that ye may be also ready to go in peace when the Master calleth.

J. F. F.

## Letters Received.

Isaac Heange; Benjamin Helmuth; Shem Zook; John Zehr; Jacob Kindig; Jacob Yoder; Emanuel Suter; Aaron Zelner Moses E. Reist.





But the words upon which we have chosen to write, may be chiefly addressed to the sinner, as an invitation to leave his evil, and wicked ways, and choose a better path.

We are told that the "fear of the Lord is the beginning of wisdom." Now if the fear of the Lord is the beginning of wisdom, and wisdom's ways are ways of pleasantness, then the fear of the Lord must be a pleasant way. And is it not so, Christian traveler? Let me ask of you who have entered upon this way, begun to walk therein. Have you not been made to rejoice a thousand times that you have been made to walk in this way?

He who walks in this way, must, as the Bible declares, "walk by faith." He believes in God as the Creator and Preserver of all things. He believes in him as an all-wise, an omnipotent, an omnipresent, a merciful, just and holy Being, who doeth all things well, and from whom cometh every good and perfect gift. A God who has promised to be with his people always and never to leave nor forsake them. Yes he believes in that same God who stopped the lions' mouths, and preserved his servant Daniel alive, and who protected Shadrach Meshach and Abednego in the fiery furnace, though heated seven times hotter than usual. Now, is it not a pleasant thought, a thought full of comfort and consolation that we may believe in such a God, and feel that he is our friend, and that we may enjoy his favor here, and his presence hereafter.

He believes in Jesus Christ, the Savior of mankind, who came into the world and suffered and died to redeem all who believe in his name from sin, and to open anew the fountain of eternal life. He believes also that the Holy Spirit will dwell within him, and guide and direct him in all his ways, yea guide him into all truth. These are pleasant thoughts; they lead ones mind to walk in pleasant ways and paths of peace. But besides these, through this faith, the soul is filled with the hope of better things. When the trials, and the troubles, and the sorrows of this present life are over, the follower of Jesus has the promise that he shall dwell with Christ in heaven, and with him be happy forever. He shall be released from all suffering and sorrow, and sin, and reign with Christ in his heavenly kingdom forever.

But while the mind is thus led to feast itself upon these pleasant thoughts and hopes of the future, he who chooses wisdom's ways will find it a pleasant and peaceful path in regard to this life, as well as in regard to the future. God's care is over him every day, he puts his trust in the Lord, confides in him, and this gives him a feeling of security against any danger or evil that may lie in the way. He feels that if God is for him, it matters not who is against him. He endeavors to live in peace with all men, and will rather endure wrong than injure or offend his neighbor or fellow-man. He seeks, according to the injunction of Christ, to be wise as the serpent and harmless as the dove. He wishes all men well, and tries to do all men good, prays even for his enemies and for all men, and thus he keeps his "conscience void of offence, both towards God and man. This makes him brave, and courageous amid danger, trial and temptation. He has no fear of persecution, because he feels that the mighty hand of God is with him, and that his refuge is continually under the shadow of his wing. He feels that he is at peace with God, and this makes him strong in the hour of death. Through Christ the first fruits of the resurrection, he shall be able to triumph over death and the grave.

In his physical life, in the preservation of his bodily health he has an advantage over many who live according to the desires and inclinations of the flesh. He does not allow himself to fall into evil habits. He does not give way to passion and excitement as many do. He keeps his mind calm and under the control of his better judgment. He lives temperately, eats proper food and in proper quantities; does not drink to excess; does not waste his time in carousing and debauchery; keeps his body and his mind pure from sinful indulgence and unholiness. Thus he preserves his bodily health and the vigor of his mind. This enables him to guard against the encroachments of sin and temptation, and with years he grows strong in faith and in hope, is always in a pleasant mood, and at peace with God, with himself, and his fellow beings. Truly wisdom's ways are ways of pleasantness and all her paths are peace.

We are compelled to stop here: Probably in the next number, if the Lord will, we will take up the second part of our text, namely, "The way of the transgressor is hard." J. F. F.

### Safety in the Ark for Perishing Sinners.

Gen. 7: 1.—Come, thou, and all thy house, into the Ark.

This is the gracious invitation which God gave to Noah, just before the flood came upon the world of the ungodly. The world had been formed about 1500 years, and the number of mankind was greatly multiplied. But wickedness also greatly increased, until the wrath of God was dreadfully kindled, and he determined upon the general destruction of sinners. "And the Lord said, I will destroy man whom I have created, from the face of the earth, for it repenteth me that I have made him." But Noah, who amidst the general depravity, was righteous and pious, "found grace in the eyes of the Lord." To him he made known his designs, an hundred and twenty years before the flood; and directed him to build an immense vessel, like the hulk of a ship, in which himself and family should be preserved. Noah believed and obeyed. The ark was ready, and the deluge was at hand. "Then the Lord said unto Noah, Come thou, and all thy house, into the ark." Noah entered. The Lord shut him in. The flood prevailed. Mankind was destroyed. Noah and his family continue a year in the ark in safety, are then released from their confinement, and become the founders of a new world.

There is much instruction to be gathered from this affecting history; and it affords a lively type or emblem of the salvation that is in Christ for perishing sinners. It is still the determination of the Holy God to punish the ungodly. He gives them warnings, and time and space for repentance. He has also provided an ark for the preservation of those who foresee their danger; and by the gospel he invites sinners to fly to this refuge. Happy they, who, like Noah, believe, and obey, and are saved. For the sake of order and memory, we shall divide our discourse into three parts, and observe,

I. There is a deluge of wrath coming upon sinners.

II. There is an ark provided for preservation.

III. God graciously invites sinners to come into it.

I. There is a dreadful deluge of wrath coming upon the ungodly. Sin only was the cause of the flood in Noah's time, and sin will bring upon every impenitent unpardoned soul, a more dreadful punishment. "By one man sin entered into the world," and that man lived long enough to witness its rapid growth; he lived to see the world peopled with men, and overrun with wickedness. But in the family of Seth, from which it was designed that the Savior should come, the fear and worship of God was long preserved. While these continued separate from the posterity of Cain, there was a seed to serve the Lord. But at length this distinction ceased: for "the sons of God (the children of Seth) saw the daughters of men (the posterity of Cain) that they were fair, and they took them wives of all which they chose." The professors of religion married the profane; they were "unequally yoked with unbelievers;" and what was the consequence? Iniquity increased faster than ever. "The bad will sooner debauch the good, than the good reform the bad." Wickedness became triumphant, and many seem to have been giants in sin as well as in size. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God; and the earth was full of violence, for all flesh had corrupted his way upon the earth." The Lord who saw all this was greatly displeased; and speaking after the manner of man, "he repented that he had made man, and it grieved him at his heart." The blessed God cannot be disturbed by any uneasy passion; but these expressions signify his extreme displeasure against sin and sinners; they shew that sin is most odious to his holiness, and sinners most obnoxious to

his justice. Being thus provoked to anger, he said, "My spirit shall not always strive with man, for that he also is flesh;" that is, wholly fleshly, carnally minded, entirely sensual, sunk in fleshly lusts. He therefore determined on the utter destruction of all mankind by a universal deluge. Yet he is pleased to give warning of it and suspend the threatened ruin for one hundred and twenty years, which as men then lived about nine hundred years, was such a reprieve to them as nine or ten years would be to us.

Men and brethren, sin is the same evil and destructive thing now that it was then. God is equally angry with sinners; and though he does not generally execute his wrath upon them in this world, yet he will assuredly do it in the world to come. Hear what the holy, fiery law of God saith to every transgressor, Gal. 3: 10; "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The condition of life by the law is personal, perpetual, perfect obedience to all its commands, doing all things required, and doing them always without one omission, without one transgression. A single failure, even in thought, spoils a whole life of obedience, and incurs the curse. You will say then, upon these terms, who can be saved? We answer, none. "By the deeds of the law shall no flesh living be justified." It is a vain thing therefore to look for life by the law, or our good works, as they are called; if ever we escape the curse, it must be through faith in Jesus Christ, who "hath redeemed us from the curse of the law, being made a curse for us." The whole book of God is full of threatenings against sin. It declares that "the wicked shall be turned into hell;" that "if the wicked turn not, he will whet his sword; he hath bent his bow and made it ready; he hath prepared the instruments of death." Psalm 7: 11, &c. What awful words are these! You tremble to see a criminal just ready for execution; behold, the instruments of eternal death are ready. And this is your own case at this very moment, if you are yet in your sins. "The wrath of God abideth upon you;" and, the longer you live in sin, the more are you "treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God."

How merciful was God in giving warning to the old world. His servant Noah was a preacher of righteousness. The Spirit of Christ was in him, and by this spirit he preached to the disobedient and rebellious sinners of that time, as St. Peter speaks, 1 Pet. 3: 19, *by which (Spirit) he went and preached to the spirits in prison; which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing.* Christ by his Spirit in Noah, was the preacher. The hearers were the wicked people of the world in Noah's days, but when Peter wrote this they were spirits; disembodied spirits in prison, that is, in the prison of hell; so that they were not only drowned but damned. This passage therefore does not mean that they were in prison when Christ preached to them, as some pretend; but Christ, by his Spirit preached to them on earth; yet alas! to no purpose. Noah might say, with the apostle and others, "Who hath believed our report?" They were disobedient; they did not regard the merciful warning; and very probably despised and ridiculed Noah for his faith, his preaching, and his building. Thousands would come to see the ark, and ask him what it was for; they would ask him whether he meant to sail on dry land; or where so much water must come from as would drown the world? Such a thing, they would say, is quite contrary to reason; such a thing never was, nor ever can be; and no doubt they would say Noah was righteous overmuch, and religion had turned his brain.

In the same manner the merciful warnings of God are treated to this day. Serious religion is despised. Holiness is accounted needless preciseness; and the terrors of the Lord, by which we would persuade men, are reckoned idle bugbears, fit only to alarm weak people and children. This unbelief tends to eternal ruin and destruction: for no person will fly from the wrath to come, who does not believe that wrath is coming; who does not believe God, who says it is coming. But this very unbelief fulfils the scriptures. St. Peter says, "In the last days there shall be scoffers walking after

their own lust, and saying, Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation." But this is false. The world was once destroyed by water, and shall be again by fire. Not only does the scripture assure us of the deluge, but almost all nations retain a tradition of it; and we may see the traces of it with our own eyes. The trees which are found in the bowels of the earth; and the shells and bones of fishes dug out of mountains remote from the sea, are ocular proofs of this event. But sin hardens the hearts of men, and they will not believe till they feel. Our Savior tells us it will be just the same in the day of judgment, Matt. 24: 37, &c. "But as the days Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

They knew not—mark that expression! They knew not. How could they help knowing, when they were told of it for one hundred and twenty years? The meaning is—they believed not. They might have known, but they would not know; they would not believe; they reasoned themselves out of it. Just so do sinners now. They love sin, and they will not believe that God will punish it; which is in fact, saying that God is a liar, and will not do as he has said. They were secure because they were sensual; they were eating and drinking, minding the things that were seen, and so neglecting the things that were not seen.

Nevertheless, "the flood came, and took them all away." "If we believe not, God abideth faithful; he cannot deny himself." Heaven and earth shall pass away, but his words shall not pass away. Whatever God threatens or promises is sure to come to pass. The flood came. Then they saw what they would not believe. The day of mercy was ended. There was no hope for them; no means of escape; but they miserably perished in the mighty waters.

Let us now turn our eyes from this dreadful scene, to contemplate the goodness of God towards Noah and his family; let us consider, II. The ark provided for his preservation.

God himself devised this means of safety. He directed him to build a vessel of immense size, and pointed out all the dimensions of it. Proper rooms were to be made for his family, and others for a small remnant of all other creatures, who were thus to be preserved from the universal desolation.\*

Thus the salvation of the church is by a plan of God's own contrivance. The method of salvation by Jesus Christ is wholly of God. It could never have entered into the heart of man. No human or angelic being could ever have thought of God's taking our nature into union with his own; or have devised the astonishing plan of redemption by the blood of his Son. So remote is this method from the wisdom of man, that he calls it "foolishness;" but it is "the wisdom of God;" yea, "the manifold wisdom of God;" is therein displayed; and it will be the admiration of saints and angels to all eternity.

As fallen man is totally ruined, it is necessary that his restoration should be in such a way as to secure the whole glory of it to God alone. And so it does. In the Redemption of sinners by Jesus Christ, "Grace reigns," from first to last. Grace devised the charming plan. Grace gave Jesus the unspeakable gift. It is by grace we are called. By grace we are justified. We are sanctified by grace. By grace we are preserved: and the top stone of salvation, in the everlasting glory of the elect, shall be brought forth, shouting Grace! Grace! unto it.

It was the same grace that selected Noah from the great mass of the profane and wicked of that day. The nature of Noah was no better than that of the others, but grace made him to differ. It is

\* Infidels have pretended that the ark was not big enough to hold all the creatures, &c. but it appears from the calculation of learned men that it was amply sufficient. It was about 550 feet long, 90 feet wide, and 50 feet high; so that it contained near 43,000 tons of lading, and would hold more than 40 of our ships of 1000 tons each. It was nearly as long as St. Paul's Church in London. And if all the animals together, as the learned men have computed, would not be equal to 500 horses, there would surely be room enough and to spare.

said, Gen. vi. 8, "Noah found grace in the eyes of the Lord." The like expression is used concerning Lot. When Sodom was destroyed, he was delivered—"the Lord being merciful to him." The salvation of the best men must be ascribed to God's mercy, not their own merits. Onesiphorus was a good man, but St. Paul prayed for him, "that he might find mercy of the Lord at the last day;" and it will then be manifest, with respect to all the redeemed, that it was "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. ix. 15, 16.

The ark afforded perfect security. Noah being forewarned of the approaching flood and having received full instructions how to build the ark believed, God and obeyed. St. Paul, treating of faith, Heb. xi. 7, mentions him as an eminent believer. "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is of faith." Here is the way of salvation. God warns. The Christian believes the warning. He fears the misery threatened. He flies to the refuge provided, and there he is safe.

Believing that God would do as he said, he began to build the ark. It was a work of great labor, but he did not shun it on that account. It was an unexampled thing; he had no precedent for it; and it required no small courage and resolution to persist in the work. Reason might hesitate and form objections, but "the Lord hath said it," was an answer to them all. The world would despise him, and treat him as a visionary romantic fool, who frightened himself, and wanted to frighten others, with ungrounded danger; but the power of faith carried him through every difficulty, and at the appointed season he received the end of his faith, even the salvation of himself and his family.

For now, the hundred and twenty years are just expired. The long expected day is just at hand—"for yet seven days, said the Lord, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth." Here was a fresh warning. While the time was distant they disregarded it. But now there is only a week to turn themselves in; and this week was spent like the rest. We do not hear of one person converted in the last week. The week is expired. And now the rain descends, not in drops, but torrents; and not for a few hours, but for six weeks together, without intermission. And not only were "the windows of heaven opened," but the "foundations of the great deep were broken up"—the great abyss of waters under the earth, which hitherto God had confined by certain bounds, "that they might not pass over to cover the earth." Psalm civ. 9. But now these bounds are removed, and the water covers the surface of the land.

"Probably, many of the profane seofers, when they saw the increasing violence of the waters, came wading middle deep to the ark, earnestly craving admittance; but as they formerly rejected God, now they are justly rejected by him. Ere vengeance begins, repentance is seasonable; but if judgment be once gone out, we cry too late. While the gospel solicits us, the doors of the ark are open; if we neglect the time of grace, in vain we seek it with tears. God holds it no mercy to pity the obstinate. Others, more bold than they hope to overrun the judgment; and climbing up to the high mountains, look down upon the waters with more hope than fear. And now when they see their hills become islands, they climb up into the tallest trees; there with paleness and horror look for death, and study to avoid it, whom the waves overtake at last half dead with famine, and half dead with fear. Lo! now from the top of the mountains they descry the ark floating upon the waters, and behold with envy that which before they beheld with scorn."

In the meantime Noah sits secure in the ark. The torrents of rain battering on the roof, the swelling of the waves which bore him up, the bellowing of the dying beasts, and the shrieks of the expiring multitude, create neither disturbance nor fear. He who "shut him in," had promised preservation; and while all was horror without, within all was safety, and peace, and praise.

And who ever trusted in the Lord and was confounded? See the blessed effects of faith. "There is no condemnation to them who are in Christ Jesus," as Noah was in the ark. The law may thunde

out its fearful curse. Satan unwilling to lose his prey, may rage and roar. The world condemned by the believers' faith, as once by Noah's, may frown, and fret, and persecute; but the believer is safe. "The law of the spirit of life, in Christ Jesus, hath made him free from the law of sin and death." "The Lord knoweth how to deliver the godly out of temptation;" and well may he triumph over the world, for Christ hath said, "Be of good cheer, I have overcome it." Yea when the king of terrors himself shall advance, secure in Christ the life, he may say, "O death, where is thy sting?"

O how enviable, to the distressed multitude, was now the favoured situation of Noah. But, alas! it was too late. The same Almighty hand which shut him in, had shut them out. Blessed be God it is not so yet with any of us. The door of the ark is yet open; and the language of the gospel is, "Come thou, and all thy house, into the ark." This is what we are now to consider.

III. God graciously invites sinners to come into the ark.

When the mighty waters were fast increasing; when no hope appeared from any other quarter; how it would have rejoiced the people to hear such an invitation as this: "Come, perishing men and women. Come into the ark. Come, and bring all your dear little ones with you. Here is room enough and to spare; and here you shall find a hearty welcome."

They were not favoured thus: but we are called. "Go ye forth into all the world," said Christ to his disciples, "and preach the gospel to every creature." And what is this gospel, but good news of a refuge from the storm, and a covert from the tempest? Pardon, safety, and eternal life to every believer? Christ, the ordinance of God for complete salvation, to every one who sees his need of him, and wants to "fly from the wrath to come." So Moses lifted up the serpent in the wilderness: the people stung by fiery serpents beheld it and lived. So the Israelites in Egypt sprinkled their doors with blood, and the angel of death, who destroyed their enemies, beheld the peaceful sign, and preserved their lives. To this moment the gracious Redeemer is crying aloud by his word, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Come into the ark, thou and all thy house. Parents, come not alone. Ask your sons and daughters to come along with you. They will be welcome, for Jesus still saith, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." O may God make you and they willing to come into the ark!

#### APPLICATION.

How kind is God! Kind, in warning sinners so long before hand, of their dreadful danger. Kind, in providing an ark; in giving his Son to be a Saviour. Kind, in inviting perishing men to come and be saved by him. O praise the Lord for he is good, for his mercy endureth forever.

But are we aware of the danger? Do we really believe there is a deluge of wrath coming upon sinners? Here most men fail. Sin is so pleasant, they are unwilling to think it destructive. But who shall we believe, the God of truth, or the Father of lies? See the fate of these unbelievers. They would not believe God, and were therefore secure: but the flood came and took them all away. But Noah believed, was moved with fear, built an ark, and was saved. You have no ark to build. It is built already. Yet a few days and the flood will come. Have not some large drops of affliction already fallen, to give you the necessary alarm? Lose no time then. The very beasts will hurry home when a storm is at hand. The ark is in Jesus, and no where else. Neither the mountains nor the trees could save the unbelievers of old. Nor is there a saving name in heaven or earth but that of Jesus. Come thou then into the ark.

And what say the rest of your house? Shall the husband come, and the wife be shut out, or the wife enter, and the husband be excluded? Or, dear young people! shall your parents be safe in the ark, and you their children perish in the water? God forbid! O families, be concerned to be saved altogether. Come thou and all thy house into the ark; servants and all. If one be left behind he perishes forever. God make you willing to be saved.

And you, believers in Jesus, who are safe in the ark, rejoice in your security. Who can conceive what must have been the grateful feelings of Noah's heart when the Lord shut him in; and especially

when all was over, and he came safely out. Such, however, are the grateful feelings of a believer safe in Christ, and a believer safe in glory. Blessed be God for Jesus Christ.—*Village Sermons.*

#### The Catechumen.

A manual for the examination and self-examination of candidates for Church membership.

(Continued.)

This, reader, is the great question, which, as a candidate for Church-fellowship, you are required to settle; and as an accountable being you ought to take all pains to settle truly. You cannot act wisely, you act wickedly, in proceeding a single step further, until it be settled. For, as I said before, your admission to the Church, or even your continued application for admission, will be understood as implying that you have taken pains to settle the question, and have settled it in your own favor; so that, unless this be the case, you must be justly chargeable with deception, with hypocrisy, which besides its folly, is of itself, sufficient to prove you yet to be in the "gall of bitterness and in the bound of iniquity."

The following Manual is intended to aid you in the settlement of this question, by setting before you a comprehensive view of the most important doctrines which members of the Church profess to understand and believe, the affections of the new heart they profess to cherish, and the line of conduct they pledge themselves to pursue. To furnish you with something of this kind, is all that another can do for you. To apply it, in the way of ascertaining whether these things are in you, and you can profess them with sincerity and truth, must be left in a great measure to yourself, and the guidance of the Spirit of God. Before concluding this address, however, I would say one or two things, by way of direction, on the settlement of the question which is now before you, and the use of the MANUAL for that purpose. Let me entreat you to ponder and observe them.

1. Do not delay the settlement of this question to a more convenient season. Various circumstances may render that settlement difficult to you, and you may be tempted to put it off till you have more opportunity or better means of arriving at a satisfactory conclusion. But this temptation must be resisted by you, as if it were a self-evident whisper of the devil to insure your perdition. Remember that you have not a day that you can call your own. Remember that delay is disobedience to Christ. Remember that the difficulty of the question will only be increased by delay: at least you are thereby doing what you can to increase its difficulty. And remember in fine that this delay may be a real though unconscious settlement of the question *against* you. It may, to others, be sufficient to prove that you have neither part nor lot," as yet, among "such as are saved."

2. Do not devolve the settlement of the question on another. As it is *for* yourself, so it must be *by* yourself that the question must be considered and settled. Others may aid you in duty; but others cannot relieve you from it. Many, I fear, make a ruinous mistake here. When they apply for Church-membership, and are examined with that view by a minister or other representative of the Church, they seem to expect him to determine whether or not they are qualified for being admitted. And accordingly, when they are admitted they rest on that.—They give themselves no further concern about their safety, they are approved by the minister and the Church, and all is well! My dear reader, avoid this way of thinking on the subject as you would a covered pit, or quicksand. It is not only dangerous: it is unavoidably ruinous. For, consider, that so long as you entertain this idea and act upon it, you are resting your soul's salvation on the judgment of man. You are making man your judge. The Lord of your conscience, your Savior. You are dishonoring and disregarding Christ, and putting another in his place. You are therefore still under the curse: for "cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." A minister may discover whether you have the *knowledge* necessary for the settlement of this question; or he may

be able to supply it. And it is his duty to act faithfully to you in either case. But how can he secure that he make a right use of this knowledge? or tell what is the result? Remember, the question to be settled does not regard merely the extent and accuracy of your Christian knowledge, but also the state of your heart, into which none can search but God and yourself. It is mere delusion therefore, to imagine that a fellow mortal can settle this momentous question for you, or that you can solely devolve the responsibility on him. An angel could not do it for you. The Lord leaves the responsibility, of it on yourself. "Let every man prove his own works, \*\*\* for every man shall bear his own burden." Gal. 6: 4-5.

3. Let your object be to discover the truth of yourself. Your aim should not be to find a verdict in your favor, that is, that you are fit for admission into the Church, but to find whether you are, or are not. Perhaps you are not. Do not be afraid to make the discovery. It will, by the divine blessing, be the happiest discovery, you ever made; for it will lead you to apply more earnestly, not for Church-membership, but, first, for an answer to the question, *What shall I do to be saved.*

The following Manual is not intended to answer this question. The truth, as there presented, is not presented with that view; but if it serve the purpose of leading any one more earnestly to ask the question, it will not be prepared or perused in vain. But it will be perverted and abused, if it lead any to come to a favorable conclusion, as to their own character, falsely. Beware, reader, of such a perversion; and for this purpose be honest with yourself. Do not lightly skim over the materials here presented to you. Examine them thoroughly. Search the Scriptures referred to. Above all, look narrowly to your own motives for wishing to be a member of the church your heart cannot to be right if your motives in such a matter be wrong nor can right motives lead you to be satisfied with a mere profession of Christianity, without principle.

4. Finally in the settlement of this momentous question, act as in the presence of God, and as a rational, accountable, and immortal being. It is with God you have chiefly to do.

It is therefore as in his presence, and under his eye, that you should conduct it. He is perfectly acquainted now with every movement and purpose of your heart, and will review your judgment of yourself at the great day. Whatever yours be, his judgment will be according to truth, and the results of it eternal. He is now able and willing to guide you in this as in all matters. His throne of grace is accessible to you. His free Spirit is promised to you. And surely it becomes you to ask that you may obtain from him all you feel you need, to lead you to a safe, an assured and true settlement of the question, whether "Jesus Christ be in you, or ye be yet disappointed."—2 Cor. 13: 5; 1 Cor. 11: 28-31

#### MANUAL.

##### Section 1. OF THE DIVINE INSPIRATION AND AUTHORITY OF SCRIPTURE.

Every one who is admitted to the membership of the Christian Church professes to believe that the Old and New Testaments are the word of God, given by inspiration of the Holy Spirit, and the supreme rule of faith and practice (2 Tim. 3: 16, Isa 8: 20). As it is "not upon the testimony of any man of the Church, but wholly upon God," that this conviction ought to depend, so it is necessary that its foundation be carefully examined into, both by the candidate himself and those who admit him. It is not enough for him to say "I believe the Bible to be the word of God;" he must have, and ought to be able to give a reason, and a *good and sufficient* reason, for this belief. (1 Peter 3: 15). What his reason is must be judged of when it is stated; but the following things ought to be distinctly before his mind, in thinking on this subject:—

1. It is not a *good* reason for believing the Bible to be the word of God, to say, that the candidate has been taught to believe so. The Mohammedan has the same reason for believing in the *Qur'an*.

2. It is not a *good* reason to say that the *Scripture itself* asserts its own divine inspiration and authority; for it would have asserted the same thing though it has been an imposture, i. e., a human production professing to be a divine revelation. How do we know, then, that this assertion is true?



4. A good and sufficient reason for believing the bible to be the word of God, is one indicating that the candidate has perceived, in some measure, the fact of those attestations of his word which God himself has given, whether external or internal, whether with the word or in the word. It must show that his mind has thus been brought into contact with the testimony of God—that he has “received the witness of God,” and can honestly and intelligently say of the Scripture, “This is the finger of God.” Such a reason may be obtained satisfactorily in a great variety of ways:—

#### 1. From Miracles.

Miracles were the Seal of God set upon Revelation at the time it was given; and they are still convincing evidence to us, through their recorded effect on the minds of multitudes who saw them. (Matth. 29-31.) And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others and cast them down at Jesus feet; and he healed them; Insomuch that the multitudes wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. John 3: 1-2. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. John 4: 14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 7: 31. And many of the people believed on him, and said, then Christ cometh, will he do more miracles than those which this man hath done? Chap. 9: 32-33. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God he could do nothing. Chap. 10: 37-38. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him. Acts. 4: 16. Saying, what shall we do with these men? For that a notable miracle hath been done by them is manifest so all them that dwell in Jerusalem, and we cannot deny it. Chap. 5: 12-14. And by the hands of the Apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both men and women.

#### 2. From Prophecy.

Prophecy is a standing and constantly increasing evidence of the divine origin of the bible. It is a miracle of foreknowledge. All that is necessary to prove a prophecy to be from God is, distinct evidence that it was given before the event in which it was fulfilled took place; which we have in the case of hundreds of predictions of Scripture. 2 Peter 1: 19-21 Deut. 18: 22; Jer. 28: 9; Mat. 11: 4-6; ch. 27: 35; John 19: 32-37; Acts. 11: 16-32.

#### 3. From the Characters and Circumstances of the Men who wrote the Books of Scripture.

The honesty and simplicity of these men, the losses and sufferings they willingly sustained in defence of the truth they taught, and the diffusion of that truth, are satisfactory evidences of the hand of God on them and with them. Acts 11: 7, ch. 7: 59-60; 7: 41-42, 1 Cor. 1: 17-29; ch. 11: 1-5.

(To be continued.)

Do not say you can not pray because you can not speak much, or well, or long. Praying is wrestling with God; the heart is the wrestler; holy faith is the strength of it; if by means of this strength thy heart be a good wrestler, though thou art ever so tongue-tied, thou wilt be a prevailer. Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotence.—Burgess.

For the Herald of Truth.

### Timely Reflections.

Dear Friends, and fellow travelers, to a long and eternal home, O reflect and sympathize with me. One day after another is passing away, never to return; another year is almost gone, and how have we spent our former days? Have we ever thought how much depends upon our manner of living? How our lives are fraught with great results? A little action, seeming so unimportant, and yet how much good or evil it may do! A simple word fitly spoken, Oh! how much good it may accomplish, or one thoughtlessly thrown out, how much evil may flow from it!

My friends do we try to live to the honor and glory of God? Or do we live for our own pleasure, following the natural inclinations of our hearts, and serving Satan. It seems to sound harsh and unpleasant to say that some are serving the devil, but how much harder will it be if we repeat not, and must be cast into outer darkness, and dwell under the bondage of Satan forever? And this will surely be the part of all the impenitent.

Let us read and examine the Scriptures. It teaches us that he who is not with Christ, is against him. We may say we are not against God, but he says: “If ye love me keep my commandments;” and if we keep not his commandments, we have no love for him, and if we have no love for him, then we cannot be otherwise than against him. And would not this be a great pity if we were opposed to such a kind, a good, and merciful Father? Dear brothers and sisters, do we live, love and fear God? I have no doubt we will say we do, if we have the love of God in our hearts; but unless this be the case we cannot love him as we ought.

A. G.

For the Herald of Truth.

### The faithful Christian.

And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. Luke 8: 1.

Here we have a perfect pattern of a perfect Christian zeal for the conversion of souls. Jesus was not only the Son of God, but he also came into this world, and partook of human nature, and entered into human labors, and sorrows, and trials. He gave us a pattern for what we should be earnest and faithful. Money, reputation and every other worldly thing are nothing when compared with the claims of duty to God and to poor perishing sinners around us. If we saw great numbers of our fellow-men sailing down a swift river to certain destruction, certainly we would make every exertion to rescue them from their awful doom. But around us is a world of perishing sinners. Oh! shall we stand idly by and see them going rapidly down the river of life to the awful, yawning, bottomless abyss, into which they must plunge, and sink to endless woe! It cannot be that I am a Christian, if I do not feel concerned for the salvation of my fellow-men. Christ went through city and village, preaching and showing the glad tidings of the kingdom of God. He could realize the shortness of human life, the greatness of eternity, and the dreadful doom of impenitent sinners. So he went about in earnest to waken up the people. He traveled by land and by sea, doing good to the souls and to the bodies of men. So his apostles and especially Paul, despised riches and welcomed toils, privations, sufferings, stripes, imprisonments and death, rather than live in ease and let the souls around them perish. They wanted to be faithful to God. They loved God and all perishing sinners with a love “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature” could frighten or overcome. They took their lives in their hands and resolved to be faithful let come what would. In later days if we look into “the Bloody Theatre or Martyr's Mirror,” and into the life of Menno Simon, we shall also find many other instances of faithful devotion of time, labor, and talents to the warning of sinners,

Want of courage—COWARDICE—is one of the worst enemies we have. We are afraid of being ridiculed, or being misunderstood. We hear a fellow-man—perhaps alas! a church-member—use a profane word; and if we kindly reasoned with him about the matter, a few words might make a strong impression upon his soul. He might even at the time, not seem to heed them, but conscience would be awakened, he would think of what we had said, and our poor words might be the means, by God's grace, of reclaiming one sinner from the clutches of Satan. Oh! let us be faithful in admonishing. Let us not leave one opportunity slip by unimproved. Jesus has done everything for us; and can it be possible that we have so little love for him as not to be willing, and ever glad, to do something for him, and to tell others of the Saviour we have found? I have often thought that when we are dead and on the shores of eternity, if we shall have the power of looking back, we may be amazed at our want of zeal while we lived and had opportunity to do good to others—to perishing sinners. We may see—when it is alas! too late—that we have with the unfaithful steward buried our talent. We may see that this and that fellow-man—perhaps brother and sister—is in perdition for lack of a few words of faithful warning which we might have given at some turning point in life. Are there not turning points in every one's life when the soul halts between two opinions, and when a few words faithfully spoken may turn to God and heaven a poor soul that otherwise might go down to the bottomless pit? Does not God give us countless opportunities of helping along poor souls? Will he not crown with immortal glory and honor those who are faithful? And will he not reject and condemn the unfaithful? Oh! let us be faithful and earnest in the service of our God.

HOPE.

For the Herald of Truth.

### Selfishness.

For even Christ pleased not himself. Rom. 5: 3.

Paul says, “The love of money is the root of all evil.” With the same and almost self-evident truthfulness, might it be said, “The love of self is the root of all evil.”

From the beginning, to the end of the lengthy catalogue, there is not a sin to be named, but what is directly or indirectly the offspring of selfishness.

Love of self is the strongest cord, in the human heart, that Satan pulls, and it is often so nicely disguised, as to be the last notice, which is detected by others or ourselves.

Christ, knowing all this, has taught us most effectually by his life and death, the necessity of wholly giving up self, if we would be happy here and hereafter.

Still, mankind declare daily and hourly by their deeds and life, the opposite to be true.

Entire submission and unselfishness seems to be the most prominent and ruling motive in the life and death of Jesus; yet, perhaps there is no grace of our Saviour's, less imitated, even by those who profess to be his followers, than this.

None had better right to please himself than the Son of God; yet did love of self ever hinder His doing good? Oh! no: but kind reader, how is it with you and me? Christ, having taken the nature of man, was tempted, but how earnestly he prayed, “Get thee hence Satan;” and again and again, with what agony He petitioned, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”

Therefore, cannot we as Christians, by earnest and heart-searching prayer and daily practice of self-denial, root out all selfishness?

Surely, we must, if we would finally have our life “hid in Christ.”

In reading the life and death of Jesus, as related by the Apostles, one, though not a Christian, must be vividly conscious of the utter unselfishness and entire self-sacrifice of our blessed Saviour. Think you it no sacrifice for Jesus to leave heaven and the personal com-

panionship of the Father, and become a despised Nazarene, taking upon himself the nature of man, and walk our sinful earth three and thirty years?

“The fowls have holes, and the birds of the air have nests,” yet, think you it no sacrifice, that “The Son of God had not where to lay his head?” How does man, in his earthly pilgrimage, feel without an abiding place?

Think you it no sacrifice, his unwearying labor and sympathy for the sick, lame, palsied and blind?

Think you it no sacrifice, his unutterable anguish in Gethsemane, and to meekly receive the crown of thorns, and while suffering the ignominious death on the cross, listen to the scoffings and bitter hatred of his enemies? Yet then and there he prayed, “Father forgive them: for they know not what they do.”

Who can contemplate all this, and not exclaim, “How Jesus loves me!” Yes, Christ's wonderful sacrifice is wholly swallowed up in pure, unselfish, eternal love, for you and me. Dear impenitent friend, does it not seem a surprise to you, that you have not loved Jesus?

Do you not feel constrained now to love him? If so, unreservedly give up self, and go to Jesus like a little child; for he is waiting, yea, longing to receive you into his “Everlasting-Arms.”

Chicago, Nov. 1868.

L. E. B.

For the Herald of Truth.

### Romans 8:10.

And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.

Christ liveth not in a temple subject unto sin, but man is naturally sinful; the imagination of his heart is evil from his youth up, and prone to evil; he is inclined to sin, and walks after the flesh, fulfilling the lusts thereof. In this state man is spiritually dead, therefore Christ will not live and reign in him because of sin. Therefore the natural man, the body of sin must be crucified, and put off, as the apostle says: “put off the former conversation, the old man, which is corrupt according to the deceitful lusts, and crucify the body together with the lusts thereof.” If a man therefore desires to serve God, he can no longer live in the lusts of the flesh, the lusts of the eye and the pride of life, which are not from God, but from the world, and the world shall perish with the lusts thereof, but he that doeth the will of God remaineth in eternity. He must depart from sin, cease to do evil and learn to do well. He must do more than this: he must acknowledge his sins, confess them before God and feel a godly sorrow for them. When he has done this, which can only be done through the grace of God, then there is a hope that Christ will dwell in his heart and abide with him, and with his good spirit direct him in all his ways, even unto the end, and finally receive him to himself in the glorious rest above, where sin and death can not come.

JOHN D. HERSHEY.

### Truth.

Truth only needs to be for once spoke out, And there's such music in her and such rhythm, As makes men's memories her joyous slaves, And angels around the soul as the sky clings Round the mute earth—forever beautiful.—Lowell.

Be speedy in your repentance, and diligent in your endeavors after holiness. Know the time of God's gracious visitation. While God is calling, Christ inviting, the gate of heaven set open, the ministers of the word exhorting, and the Spirit drawing, make haste and delay not.

## Herald of Truth.

ELKHART, Ind., November, 1868.

## Brother Michael Keagy.

It becomes our most painful duty to chronicle the death of Bro. MICHAEL KEAGY, who for nearly four years has been a member of our household, and a constant and faithful assistant in the various and tedious duties connected with the publication of the *Herald of Truth*.

Bro. Michael Keagy departed this life on the 21st of October, 1868, aged 36 years, 10 months and 29 days. He was buried at Shaum's burying ground, on the 22nd, followed by a large circle of relations and friends. Funeral discourses were delivered by the brethren J. Christophel, D. Brundage and J. F. Funk, from Rev. 21:7. Bro. Keagy was taken with the ague, some five or six weeks previous to his death, which greatly reduced his system, but he still continued to attend to his duties, at the office, until Saturday, the 26th of September, when, though feeling very weak, he yet finished the translation of an article for the *Herald of Truth*, and then as was his usual custom on Saturday, went to his brother-in-law's, Bro. Daniel Brenneman's. He then became more seriously ill, and a few days later his disease assumed a different type, turning into a severe fever, from which he suffered much. His mind also being affected thereby. After this the fever became less violent, and the disease seemed to settle almost entirely upon his lungs, and he continued to grow weaker, until his strength almost entirely failed him, and he was helpless as a child. Thus he lingered until Wednesday, Oct. 21st, about one o'clock in the morning, when God called the weary spirit home.

Bro. Keagy was born near New Market, Shenandoah county, Virginia, on the 22nd of November, 1831. His father's name is John R. Keagy, who is still living. His mother's maiden name was Barbara Miller, who has been dead for some time. About six months after Michael's birth, his parents removed to Augusta county, where the father and some of the family still reside. Michael spent his earlier years at home, working on his father's farm and going to school. When he was about sixteen years of age he became severely afflicted with dyspepsy, and being much inclined to his books, and not able to work, his father sent him to school the greater part of his time until he was about 23 years of age, when he commenced to teach in his native county, and was thus employed most of his time, until the year 1857, when he emigrated to Fairfield county, Ohio, where he resided with his brother-in-law, Brenneman, and resumed his former vocation, teaching school, in that county. Some time before the war, he returned to his native home on a visit to his parents and friends, and after spending some time with them, came back again to Fairfield county, Ohio, before the war broke out in 1861, and taught school. About the 1st of December, 1864, upon an earnest solicitation, he quit teaching and came to reside with us in the city of Chicago, Ill., and from that time forward he was engaged in the office of the *Herald of Truth*, as assistant editor, proof-reader and translator, in which capacity he served faithfully until his failing strength compelled him to lay by the pen and cease from earthly toil.

Bro. Keagy became a member of the Mennonite Church when he was about twenty years of age, and has ever been an ornaments to the Christian profession. His whole life was graced with kindness toward all, with love, meekness and affection. So gentle and kindly disposed was he, that he won the esteem and respect of all who knew him. He not only professed christianity, but practiced it. In regard to the non-resistant doctrines of the religion of Jesus, he not only professed to believe in them, but exemplified them in his whole life and conduct. He bore all things, endured all things, and lived at peace with all men. His whole trust was in God, and he was fully resigned to the will of his heavenly Father. His words were full of hope, and he admonished those around him "to build upon the true foundation," Christ Jesus. Oh! let us not forget this faithful and blessed admonition. He bore his affliction with patience, and blessed be the name of our God, we have the best hope, that if we are faithful, we shall meet him again where sorrows sadden the heart no more, nor tears bedim the eye.

We all loved him, but the cords of love cannot bind our friends and kindred to earth when God calls them hence. We felt that we needed him and could not yet spare him, but death is no respecter of human wants; and thus again we are reminded of the frailty of human life. Thus again the voice of God has spoken to us and made us feel sensibly that we are only pilgrims and strangers here, that we have no abiding city upon the earth, but that we seek a resting-place in the Father's house above. How strange it seems as memory runs back over the scenes of the past, and we call to mind our faithful co-laborer, when we think of him as he stood, by our side as brother and friend, and shared with us the weary toil and labor of years, the trials, and troubles, and difficulties that encountered us on the way. And when we think of the long hours of toil, by day and night, and how that he was always faithful, always ready to do his part as long as bodily strength lasted, and often beyond his power of endurance, we feel sad—we miss him. There is a vacant place, there is an empty seat, there is an idle pen, there is an unoccupied position which he will never fill again. He is gone, his earthly work is done, his lamp of life is gone out, nay, not gone out but only set upon the heavenly candlestick, where it will shine with renewed lustre, in the heavenly clime. Yes, dear reader he is gone, but only gone before, and how soon we must yield to the solemn behests of death and go to our final account, we know not; but may God give us grace, and bless us with heavenly gifts, that when we must go, we may be able to go in peace, and receive the reward of the faithful; and we are yet prompted to add, in the language of the poet, as truly appropriate to the character of our departed brother:

"Brother thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees.  
"Peaceful be thy silent slumber,  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Thou no more our songs shalt know.  
"Dearest brother thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God that hath bereft us,  
He can all our sorrows heal.  
"Yet again we hope to meet thee,  
When the day of life is fled,  
Then in heavenly joy to greet thee,  
Where no farewell tear is shed."

**Thanksgiving.**—President Johnson has appointed Thursday Nov. the 26th, as a day of general thanksgiving and praise throughout the United States. We hope it may be observed as such, and not made a day of feasting and sensual indulgence as is usually too much the case, when such days are appointed.

**From Bucks County, Pa.**—We love to hear from the Churches, if the news are good, and we hope the brethren and sisters will bear in mind to send us such information as may be useful and edifying to the readers in general. From a private letter we learn that at the Old, Deep Run Church, in Bucks County, Pa., one of the oldest and strongest Churches in the country, on Sunday the 25th of October, 34 precious souls were baptized and added to the Church. This is good news, and we hope to hear of similar news from other places, but we must guard ourselves, that such accessions to the Church do not make us feel proud. We may rejoice when sinners repent and turn to God, for we read that there is *joy in heaven over one sinner that repenteth*. But while we rejoice that the flock of Christ is increased, we must give all the glory to God, and not to mortal man. And let us humble ourselves the more that we may be able to gain others still and glorify the name of our God.

And to you young soldier of the cross, you have done well in casting your lot with the people of God, but remember that this is only the beginning of the conflict. You have just stepped into the way and begun to live: try now and be faithful; go on, and do not grow weary; watch and pray, and forget not your covenant vows; be faithful to the end and you shall have a crown of life. These same admonitions apply to those who have united with the Church in other places, especially would I also address them to those who have commenced to serve the Lord and united with the Church here at home. Be zealous and serve the Lord your God with an earnest spirit.

**From St. Joseph Co., Ind.**—Several pleasant and well attended meetings were held in Mixel's school-house, about six miles S. W. of South Bend, on Saturday and Sunday the 31st of October and the 1st of November. On Sunday forenoon four precious souls, who had felt the need of a Savior, and by the grace of God had been made willing to renounce the world with its beggarly elements, and yield themselves obedient to the requirements of the Gospel were baptized. In the afternoon the communion of the Lord's Supper was celebrated. There are only a small number of brethren and sisters in this place, but we hope they may so let their light shine that yet many more may be gathered into the fold of the great Shepherd of souls. *Be faithful, watch and pray.*

**Conference in Lancaster County, Pa.**—We are informed that the semi-annual Conference, held in Lancaster Co., Pa., on Friday the 2nd of October, was attended by some eighty ministers and deacons, and throughout the entire proceedings the greatest unity of feeling and harmony prevailed. This is pleasant to hear. Oh! what a blessed boon is peace, love and unity amongst all classes

of people; yet how exceedingly pleasant is it to know that it exists among those who profess to be the followers of the Prince of Peace. God grant that unity and peace, harmony and love may exist throughout all the Churches. "Behold," says David, "how good and how pleasant it is for brethren to dwell together in unity!"

**Proceedings of Conference in Indiana.**—Union in the church of Christ is necessary. Christ prayed for his disciples that they might be one. Christ still prays for his people; he feels and prays for us. We should all be of one mind. The apostles made peace and worked together again when discord and disunion had separated them. A peace conference was held by our own church in 1632, for the purpose of binding up the broken bonds of brotherly love, that had been ruptured for years. Such a conference was necessary then, it is necessary now.

We have met together to edify one another, to see if we are yet engaged in the performance of the duties devolving upon us. And now let us each one look to himself. How have I lived? How have I walked? Have I trusted in God and endeavored to walk in love? Perhaps my heart has not been filled with love as it should have been, and I have not been able to accomplish what I have desired to do, and thus I may have been myself the cause thereof, because I did not feel what I ought.

We should exercise care that we observe the words of the apostle Peter, where he says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place &c." 2 Pet. 1:19. We must take heed that we build on Christ the only true foundation. We must follow Christ in his doctrines and requirements.

Let us see what Christ requires of us. We must first of all become christians before we can become teachers. Each one of us knows something about this. (It is something which every follower of Christ must necessarily well understand. Ed.) We must be followers of Christ. Christ calls us to follow him. Christ said to Peter and Andrew, "Follow me and I will make you fishers of men." We must repent of our sins, and walk in the footsteps of Jesus. We cannot follow Christ unless we do first repent. From among those who repented and followed him, Christ chose his apostles, and commanded them to go and preach peace, not only verbally but in reality, in spirit and in truth. In like manner he also called us, and has given us the same command, and now if we do thus, we are his disciples.

He chose his disciples from the world, to be a separate people, He does so still. They must be a peaceful people. They must be led and controlled by his Spirit. His spirit produces fruits of peace. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

If we have thus met together in the spirit of peace, God will be with us and keep us, but he will not be with us if the spirit of peace does not dwell in us. We must partake of the nature of Christ; we must be like him, forgiving and kind. If we do not possess this spirit we are poor and cannot have the promise of God's blessing upon us.

We have been chosen as teachers in the church of Christ, as ministers of the everlasting Gospel. Now how and what shall we teach? Shall we teach that a man may be chosen as a follower of the Savior

and then live as he pleases? No. We must teach that a man must be born again, must be changed, become a new creature in Christ, must deny himself and the world, and all fleshly lusts and walk in holiness and righteousness.

We must further teach that God is both able and willing to save to the uttermost all that call upon his name. He desires not the death of the sinner. He is ready to receive and forgive every penitent that comes and pleads for mercy. He is ready at all times to do this. Now then let us examine ourselves: have we peace with God and man? Do we possess the spirit of meekness? Have we love? Are we forgiving?

We must teach the Gospel. This teaches us the peaceful doctrine of our Savior, the law of love, "A new commandment I give unto you that ye love one another." He loved us unto the death upon the cross. Under the old dispensation, namely under the law there was eye for an eye, and a tooth for a tooth, but when Christ came he said "but I say unto you, Love your enemies &c." He taught peace and love. Now his disciples must teach the same truths, the same principles. A name is not sufficient to make us Christians. We must possess the living principles of the religion which we profess. We must possess the real love of God in our hearts. And if we have not this within us, how shall we teach the principles of peace and love to others? (Would we not be as sounding brass and a tinkling cymbal?) We must not depart from the word of God, or from his law. We must abide by it always. It is our only guide and if we would have his blessing we must obey his will.

God is a God of order. Christ himself established and commanded ordinances which were to be observed in his church, and from the earliest days of the church, there have always been rules and regulations for its government. The ordinance of baptism should be administered in the name of the Father, Son and Holy Ghost, upon those who have given evidence of true repentance. This ordinance should not be administered too hastily; subjects for baptism should be well examined. They should also be carefully taught and instructed in the faith and ordinances of the church. Those who would be the disciples of Christ must repent, be baptized, and lead a holy life. Humility, forbearance, meekness, union and mutual affection among the brotherhood was earnestly recommended.

As there appears to be a difference of opinion in regard to the avoidance of excommunicated members, it was left for each member of the church to follow his own convictions in such cases.

There prevails among some of our churches a custom that the young people, on Sunday afternoons meet together in companies and spend the holy hours of the Sabbath day in playing and idle games; thus transgressing God's law and desecrating his day. This is a disgrace to the church and a dishonor to the Christian name, and no church member should allow anything of the kind at his house. (We hope it may never be our lot to notice anything of this kind again among the brethren. Such things cannot be looked upon by any Christian in any other light than as an abomination in the sight of God, and a disgraceful abuse of our most sacred privileges. They are entirely out of place among those who profess to be the followers of Christ. Ed.)

Sunday Schools, when properly conducted, were considered beneficial, and not out of place. And in this place I wish to remark that I hope the day will not be far distant, when parents in general, will feel the great responsibility resting upon them in regard to bring-

ing up their children in the nurture and admonition of the Lord. Let us as parents endeavor to do our duty faithfully, for God requires this of us all.

The Conference further agreed to adopt entire the conclusions of the Ohio Conference of May 1868, which were published in the June No. of the Herald of Truth.

Other points may also have been presented which may have escaped my observation, and many of those which I have given may be imperfect, though under the circumstances I believe I have done the best I could. God grant that we may all try to be faithful in our several callings, and in love and forbearance one toward another seek to build the body of Christ.

**Apology.**—We hope our readers will bear with us in our imperfections and shortcomings in issuing the paper. Our faithful assistant, proof-reader and translator, Bro. Michael Keagy, has been called from his earthly toil to the rest above. To his faithful efforts, in his allotted duties, the readers of our paper owe much, and until we can find some one to fill his place, we shall be obliged to do as well as we can, and it is for this reason that we ask the forbearance of our readers.

**An Original Number.**—It has been suggested that we should make an effort to furnish more original matter for our paper, and we sincerely hope and trust, that under the blessing of God we may be able to accomplish this. Therefore, dear brethren and sisters, write; write good evangelical articles; write them plentifully; write in a plain distinct hand.

It has also been proposed to have the Number for January 1869, entirely original. This can be done by a little extra effort. Let ever one who is capable of writing use his or her talent in this direction, and send us the articles, so that the January Number of our paper may be an entirely original one. That is, that it may contain, only such articles as were expressly written for it. Who now, is willing to work?

**The Herald of Truth.**—The fifth volume of our paper is drawing to a close. The paper during the next year will be issued on the same terms as heretofore. Our friends, and the brethren and sisters, generally have taken a great interest in the paper, for which we feel thankful, not only to them, but to God, who is the giver of every good and perfect gift. We hope also our friends will kindly lend us their aid and support in future as they have in the past. There are yet also a great many families who do not read the paper. By a little extra effort the circulation might be much increased, and many hearts made glad by the lessons of truth and good cheer it contains, who now have not this privilege, and a great deal of good might be done in this way. Fathers and mothers find in the paper a great help, the young people love to read it, and even the children take delight in reading it and are led to search the Scriptures after the truth. It is of great value to every Christian, and especially to every member of the Church. It is of great value to every family, simply as a means to teach and instruct the young in the art of reading, aside from the principles of faith

exhortation and other information which it contains. It ought to be read by every member of the Church, as it is the only paper published in the English language devoted to the interest of the Mennonite Church, in America. It is of great benefit to our people in encouraging them to be strong in the faith, and zealous in good works. It gives much information in regard to the doctrines which we maintain. It gives information concerning the Churches, explains the Bible, warns the impenitent, encourages the believer, confirms the weak, and cheers the weary.

Now, then why should we not give this paper a hearty support? Why not encourage it? It is a means of doing good, and a help by which the Gospel may be promulgated, and we should not fail to look upon it as such, neither should we stand in the way, or hinder it in any good that it may be able to do.

### Menno Simon's Foundation.

We are now making the necessary arrangements to revise and republish the English translation of Menno Simon's *Foundation*. We cannot, at present, give the cost of the work exactly, though, according to our estimate, it will not exceed \$1.25, and should we get sufficient encouragement to warrant us in publishing an edition of, say 2000 copies, they will probably not cost over \$1.00 per copy. We hope the brethren in every Church will take steps to ascertain how many books will be wanted, and write us, so that we may make some estimate as to how many it will be best to print. The work should be in possession of every Mennonite family, so that they may become acquainted with the writings of one of the brightest pillars of the Church, and one whose name our Church bears.

### The Martyr's Mirror.

The *Bloody Theater*, or *Martyr's Mirror*, in the German language is out of print, and as considerable demand has recently been made for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of subscribers, to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will be \$6.00 per copy. This is as low as the work can be afforded at the present price of paper and labor.

This book will be printed and bound after the style of the last edition published by Shem Zook, Mifflin Co., Pa. 1849.

### Words of Good Cheer.

We do not often take occasion to say anything, about what others say in regard to the paper, as this is a point which on the one hand might seem egotistic on our part, and on the other hand, we cannot detain ourselves with what people say in regard to our actions, be it praise or censure. The path of duty appears plain, and we have

chosen, by the help of God, to follow wherever we feel that duty leads. If we do right, and glorify God in the faithful performance of duty, we have the promise of the reward of the faithful. If we are unfaithful and dishonor God in any of our actions, then we can hope for nothing better than the reward of the unfaithful. May God grant us grace that we may so walk as to glorify his name, so live as to honor him in all that we do, so labor that the knowledge of his name may be spread abroad, and perishing souls gathered into his fold and saved.

We cannot, however, forbear on this occasion, (and we hope our friends will kindly pardon us), to give a few extracts from letters and the views expressed by the brethren in regard to the paper. Inasmuch as we know that some of our brethren are still opposed to the paper, and it would make us feel so glad if only they too could feel a desire and find it pleasant to read it, and meet us with an encouraging word, in the arduous duties devolving upon us; for it is no easy task to edit a paper of this kind. We sometimes receive letters full of bitter censure, sometimes couched in language entirely unbecoming to Christian charity. It makes the heart feel sad, when we have done the best we could, and then must still bear with unkind words, that sometimes fall from the lips of thoughtless persons. But we always pity such, and feel sorry for them, that they have not more charity and brotherly love, and we pray God to give them more charity, and help them to be better Christians, and love with a warmer devotion the church, the bible and the brotherhood. Then again we get letters so full of good cheer and encouragement, that our hearts are made to feel glad, and we go to our weary task with a light and cheerful heart, and work with renewed energy. But enough of this, let us hear what others say:

When the *Herald of Truth* first made its appearance, a certain minister said to his people: Let us try it a year, and if it is good, and beneficial, and we find that it advocates the truth, we can support it longer. If not, we can leave it, and withdraw our support from it. Now I feel that every minister could do much to help himself, and his people, and the brotherhood at large, by pursuing a similar course.

A brother writes as follows: "We are pleased with the *Herald of Truth*, feeling confident that it may work good if looked upon in the right light, as all who profess religion ought to do."

Another writes the following: "Bro. Funk, I have read the *Herald of Truth* for two years, and am well pleased with it. I think it should be in every household. I used to get two worldly papers, but since I got the *Herald of Truth*, my children care for none but it; so that one can hardly wait until the other is done reading it."

That the paper is of great value to every family is self-evident, and we hope there may yet be a great many more who will duly appreciate its value, not only to individuals and families, but to the church in general.

## Correspondence.

### A Visit.

On Thursday the 8th of Oct. I took the cars at Lima and went to Crestline, and from there to Columbus, where Pre. Jacob Bowman met me and took me to his home. He lives ten miles S. E. of Columbus, in Franklin Co., Ohio, in the vicinity of Canal Winchester.

Here I spent the time among the brethren and sisters until Monday the 12th. On Saturday we had meeting twice, and on Sunday once, at which time the communion of the Lord's supper was observed. A goodly number of attentive hearers were present on this occasion.

It is desired in this church to have preaching in the English language, and as there are those who do not understand the German language, and the young people have their education in the English language, it is high-ly necessary that they should have preaching in the English language. Yet they have no English preaching, therefore I feel that those ministers who are able to speak in the English language should, when it is desired, visit those churches as often as possible.



On Monday I went with Bro. Bowman a distance of seven miles N. E. to visit the widow and sister Detweiler, where we held a meeting in the evening. On Tuesday we went to Bro. Joseph Kurtz' five miles east of Lancaster, in Fairfield Co., where we were kindly received and entertained. On Wednesday we went to visit Pro. Christian Beery, two and a half miles S. E. of Bremen. Here we tarried among the brethren and sisters until Tuesday the 20th, and attended six appointments. Four persons were baptized and received into the church, and the communion of the Lord's supper was celebrated. We enjoyed ourselves very much among the brethren and sisters here. During my stay among them my mind was often filled with the most serious reflections as I met the old acquaintances, some of them perhaps for the last time. I was also reminded of the past, of the many sad, as well as pleasant days and hours, that I had here spent among the brethren and sisters. My mind was especially affected as I looked over the graves of the departed, where my beloved parents, kindred and acquaintances are buried. Who should not be led to serious thoughts, by scenes like these?

On Tuesday we again started on our way to Winchester, in Franklin Co., stopping again with Bro. Kurtz, and I was very glad to hear that he and his wife intended to overtake us the next day in Franklin county, and then accompany me to Champaign and Logan counties. In the evening we arrived in good time at Bro. Abm. Lehmann, where I remained all night, while Bro. Bowman went on home.

Bro. Lehman was still well and cheerful in the evening, but between two and three o'clock the next morning, he complained of difficulty of breathing. Being unable to lie in bed, he arose and sat in his chair until morning. After breakfast, of which he also partook, he accompanied me to the village of Winchester, to see our acquaintances, where he also called on a physician and obtained some medicine. I do not remember that he complained any more than that he had, during the night, experienced great difficulty in breathing and could not lie down; he appeared to be cheerful and talkative as usual. We spent the time in the village until towards noon when we returned to his house; he still seemed to be well, although at the same time it seemed to me as though he breathed with difficulty. After dinner I took my departure, and went to see others of my old acquaintances, but little did I think that Bro. Lehman, ere the next evening, would be in eternity, as I afterwards learned. Oh! what is poor mortal man! "Verily every man at his best estate is altogether vanity." Death is sure unto us all, but the hour of his coming no man knoweth, therefore O! thou who livest so secure, arise and prepare for the hour of death.

On Wednesday evening I went to Pro. David Martin. I remained with him all night, and the next morning early he brought me to Bro. Bowman's, where Bro. Kurtz and wife met me. Bro. Lehman's son had brought them thither, of whom I learned that on Wednesday night, Bro. Lehman had been pretty sick. The same (Thursday) forenoon Bro. Lehman's son brought us to Columbus, where we took the cars and went to Urbana, in Champaign Co., where we arrived at two o'clock P.M.

From here we went five miles to Pro. John Werry, of the Omish Mennonite church, where we spent the evening very pleasantly, and I hope also beneficially, at least I felt so on my part.

The next day we went to Bro. Moses Stutzman, and in the evening to Bro. J. Detweiler, where we remained all night. On Saturday forenoon it was our privilege to attend an Omish Mennonite meeting; where strict attention to the services was observable. Here I had the pleasure to meet Pro. David Plank of Logan county, with whom I had been previously acquainted. We stopped with Bro. John King for dinner, and afterwards visited D. Plank where we lodged during the night, and again spent a pleasant hour together in the evening, where Bro. Werry and the parents of D. Plank were also present.

On Sunday we again had the privilege to attend a pretty large meeting, where also good order and attention was maintained. In the evening we went with Pro. Hendings. Bro. Plank and his father were also with us during the evening. We sought to edify and encourage one another as well as we could. I felt well satisfied, and hope our meeting together was not in vain. On Monday morning I parted from Bro. Kurtz and wife, although it would have afforded me pleasure to remain in their society longer, but here in this vale of tears we can not always be together. May God help us to meet in his kingdom of peace, where parting is known no more.

Bro. Hendings then brought me to Belfontaine, where I again took the cars and came to Lima. There I remained all night, and on Tuesday, the 27th I arrived at home and found my family, thanks be to God, all well. But I was made to feel very sad when I came home and heard that Bro. Lehman had died already the same evening when I had left his neighborhood in the morning. Therefore, Dear reader, let us be prepared, for we see that death comes often unexpected and hastens man into the eternal world. Blessed then are they who can meet God reconciled.

I close with a sincere greeting unto all the brethren and sisters in the Lord who may read or hear this letter. May the Lord be with you, both you and us, even unto a blessed end in Christ Jesus, Amen.

J. M. BRENNEMAN

### A Visit to Iowa.

I take this opportunity to inform the readers of the *Herald* of a visit that Bro. Matthias Eby, of Stephenson county, and I, made to Mahaska county, Iowa:

On the 10th of September I met Bro. Eby at Panola and brought him to my house. On the 12th we visited sister A. Hartman, where we remained all night. On Sunday, the 13th, we had meeting at Kindig's meeting-house. In the afternoon we went home with Bro. Hirstein, and remained with him all night, as sister Hirstein had concluded to accompany us to Iowa, to visit, once more, her relatives living in that state.

On the 14th, Bro. Hirstein took us to Peoria, where we took the cars and came to Monmouth, Ill., where Bro. Jacob M. Hershey's son met us, and took us to his father's house, where we were kindly received and entertained, and remained all night. Bro. Hershey not being at home, his son, in the evening, called in several of the neighbors and we had a pleasant meeting.

The next morning we proceeded on our journey and came to Botavia, in Jefferson county, Iowa, where we met the beloved old brother, Samuel Eshleman. He lives between Botavia and Witfield stations, about four miles from either place. He especially requested to have it made known through the *Herald of Truth*, that when ministering brethren travel through this part of the country, they should not fail to stop and visit him. Five years ago his wife was affected with paralysis, and has been in a helpless condition ever since. If those who desire to call on him, will write to him previous to their coming, he will meet them at either of the above places. His post-office is Botavia.

Bro. Eshleman accompanied us to Marshall county, where there is a small church of our brethren and sisters. We arrived at Leighton at eight o'clock in the evening, and after looking round for some one to fetch us off, and finding no one, we started on foot for the house of Jacob K. Beitley, who lives about two miles from the station. After going about half the distance, we met two of Bro. Beitley's sons who were on their way to the station to meet us there. We arrived at Bro. Beitley's at about nine o'clock, and spent the evening with them very pleasantly.

The next day we visited among the friends and also among the brethren and sisters in the neighborhood. On Thursday, the 17th, the brethren took us to Bro. Jacob Gehman, who lives about nine miles from Bro. Beitley's. We found them all well and had a very pleasant and edifying meeting at his house. Toward evening we went to Bro. Henry Beitley's where we had another appointment and a very pleasant one also. The house was filled with an attentive audience.

On Saturday we had an appointment at Bro. Peter Beitley's, and on Sunday by Pro. Jacob K. Beitley's where the communion of the Lord's supper was celebrated. On the 21st we again started for home. At Ottumwa Bro. Eshleman left us, in the hope that if we meet no more on earth, we may meet in the better world above. At ten o'clock we again arrived at Monmouth, where Bro. J. M. Hershey met us and brought us to his house, and kindly entertained us during the night. On the 22d we again proceeded on our way, and arrived safely at Peoria where we were met by Bro. Hirstein, who took us to his home. Here we again spent several days in visiting among friends and acquaintances. On Saturday, the 26th, we again had meeting at Kindig's meeting-house, and on Sunday the dying love of our crucified Redeemer was commemorated. The same evening we arrived safely at my home and to my great joy I found my family all well. May God bless our labors, and grant that through our feeble efforts something to the honor of His name and the salvation of souls may have been accomplished. We are also heartily thankful for the kindness and love manifested towards us by all whom we met.

Roanoke, Ill.

JOST BAILEY.

The greatest and most amiable privilege which the rich enjoy over the poor, is that which they exercise the least,—the privilege of making them happy.

### Scripture Illustration.

#### GERIZIM AND EBAL.

A mountain, the ancient Gerizim, springing up to the height of about eight hundred feet, guards the entrance of the valley on the left hand, and another, which is Ebal, nearly as high, stands on the right. It was on these heights Joshua, in obedience to the command of Moses, assembled the tribes, soon after their arrival in the promised land, to utter responsively the blessing and curses of the law. See Deut. 27 : 11. and Josh. 8 : 33-34. The hills are at such a distance from each other that it has been judged that the voices of the speakers, in a clear day, might have been heard distinctly from one summit to the other. It was from the top of Gerizim, in the rear of the town, where it is not so high as nearer to the plain, that Jotham delivered his fable of the trees to the men of Shechem, to prove them for their folly in making Abimelech king, (Judges 9 : 1. sq.) The language of the account deserves notice. He "lifted up his voice;" it is said, "and cried" unto the men of Shechem. With such an exertion of the voice he could easily have been heard by the people of the city; for the hill so overhangs the valley that a person from the side or summit would have no difficulty in speaking to listeners at the base. This fact refutes the objection that the statement in the book of Judges involves a physical impossibility. Later history mentions a case in which soldiers on the hill shouted to the people in the city, and endeavored to instigate them to an insurrection. There is something about the elastic atmosphere of an eastern climate which causes it to transmit sound with wonderful celerity and distinctness. Gerizim was the holy mount of the Samaritans (John 4 : 20), where they built a temple, which they regarded as the true place of worship, in opposition to the temple at Jerusalem.

#### JACOB'S WELL.

But that which gives to this locality its most sacred interest is the continued existence here of the well where our Saviour held his memorable conversation with the woman of Samaria. I have no doubt whatever of the identification of this well; the various local proofs which point to that spot, and the uniformity of the tradition, furnish an amount of testimony respecting the question too strong to be set aside. The Saviour was journeying, at the time, from Judea to Galilee (John 4 : 4. sq.), and, as he passed through Samaria, would cross, naturally, the plain of Mukhna. It was noonday, "the sixth hour," and, being wearied and thirsty, he sat down at the mouth of the well. There, too, I sat down, and taking the record of the "gracious words which proceeded from his lips" on that occasion, I read it, amid the surrounding objects, not only with new interest, but with a perception of the points of connection between the narrative and the outward scene, which left on my mind no doubt that it was the place where Jesus conversed with the Samaritan woman. The well is near the western edge of the plain, just in front of the opening between the hills where Nablus, the site of Shechem, is situated. Before me, therefore, as I sat there, was the town from which the people came forth, on the report of the woman, to see and hear the prophet for themselves. Behind me were the fields, then waving with grain, but at the earliest season of the year when Christ was there, recently ploughed and sowed which rendered his illustration so natural: "Lift up your eyes, and look on the fields" (referring to the people), "for they are ripe already to harvest." My curiosity to taste the water I could not gratify, on account of the old difficulty: "the well is still deep, and there is nothing to draw with." I threw a stone into the mouth of it, and could hear it rumbling away in the distance, as it bounded from side to side, until it sank, at last, in the water at the bottom. It has been ascertained to be at least seventy-five feet deep, bored through the solid rock. "In this mountain our fathers worshipped," said the woman, and the Jews say "that in Jerusalem is the place where men ought to worship." How abrupt, how vague, is this reference to a mountain, as it stands in the report of the conversation! But it all becomes definite, intelligible, as we read the history on the spot. There is Gerizim just at hand, at which the woman pointed at the moment, or glanced with the eye, as she uttered

ed these words. In short, John's narrative of the occurrence at the well forms a picture, for which one sees that the perfect framework is provided, as he looks around him, in front of the hills which enclose the modern Nablus.

A church stood, anciently, over this spot so hallowed once by the presence of the Saviour. The common tradition supposes it to have been built by Helena, the mother of C. nstantine. It was erected certainly, at an early period; for Jerome, near the close of the fourth century, in his sketch of Paula's pilgrimage, says that she came to Shechem, and entered the church that stood over Jacob's well. The ground there is slightly elevated, like a platform, showing the space which the edifice occupied, and building stones lie scattered around, formerly wrought, no doubt, into its walls or foundations. The original mouth of the well is no longer visible on the outside; a vaulted roof having been built over it, through which it is necessary to descend, in order to reach the proper entrance of the excavation. The aperture is barely large enough to allow a person to crowd his body through it. The neighboring Arabs, ever on the watch to observe the approach of strangers, take care to keep a heavy stone over the opening, so as to obtain a reward for assisting to roll away the barricade.

### The Happy Man.

How happy is the man who hath chosen wisdom's ways,  
And has measured out his span to God in prayer and praise;  
His God and his Bible are all that he desires;  
To holiness of heart he continually aspires,  
In poverty he's happy, for he knows he has a friend  
Who never will forsake him though this world should have an end.

He rises in the morning, with the lark he tunes his lays,  
And offers up his tribute to his God in prayer and praise;  
And then to his labors he cheerfully repairs  
In confidence believing that God will hear his prayers;  
Whatever he engages in, at home or abroad,  
His object is to honor and to glorify his God.

He hails with joy the morning that rolls the Sabbath round,  
When in the courts of Zion he's always to be found;  
A seat among his brethren he's always sure to fill,  
Low at the feet of Jesus, to do his Master's will;  
He gives of his abundance, the poor to clothe and feed,  
And cares for all around them according to their need.

In sickness, pain, and sorrow, he never will repine,  
While he is drawing nourishment from Christ the living vine;  
When trouble presses heavily, he leans on Jesus' breast;  
And in his precious promises, he finds a quiet rest;  
The yoke of Christ is easy, his burden's always light;  
He, lives nor is he weary, till Canaan heaves in sight.

'Tis then you have his history through life, from day to day,  
Religion is no mystery, it is a pleasant way;  
And when upon his pillow, he lays him down to die,  
In hope he still rejoices, for he knows his Savior's sigh.  
And when life's lamp is flickering, his soul on wings of love  
Flies away to realms of glory, to dwell with Christ above.

With saints, priests, and prophets, he tunes the golden lyre,  
And shouts hallelujah with all the heavenly choir;  
He's happy in eternity, his joys are now complete,  
With angels he is bowing around the Savior's feet.

Tale-bearing and fault-finding is from the devil, and those who are continually engaged in this most despicable and abominable work, cannot be considered in any other light, than engaged in the service of the devil. They cannot be Christians because Christ does not allow any such thing and expressly says, "Ye cannot serve God and Mammon. Thou shalt not go up and down as a tale-bearer among thy people."

## Chorazin—Bethsaida—Capernaum.

Before the morning sun overtopped the hills of Bashan, I was in the saddle. A ride of three miles westward along the shore brought me to the ruins of a large town. It was encompassed by such a dense jungle of thorns, thistles, and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall, I was able to overlook the whole site. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remain standing. Broken columns, hewn stones, sculptured marble, and great shapeless heaps of rubbish half concealed by thorns and briars, alone serve to mark the site of a great and rich city. The Arabian does not pitch his tent there, the shepherd does not feed his flock there, not a sound fell upon my ear as I stood amid those ruins, save the gentle murmur of each wave as it broke on the pebbly beach, and the mournful sighing of the summer breeze through sun-scorched branches; yet it is the place where CHORAZIN once stood. Chorazin heard but rejected the words of mercy from the lips of its Lord, and he pronounced its doom, "Woe unto thee, Chorazin!" Matt. 11: 21.

After riding some three miles further along the lake, I reached a little, retired bay, with a pebbly strand, just such a place as fishermen would delight to draw up their boats and spread out their nets upon. Here were numerous fountains, several old tanks and aqueducts, great heaps of rubbish and fields of ruin. Two Arab tents were pitched a little way up on the hill-side, but I saw no other trace there of human habitation or human life; and yet that is the site of BETHSAIDA, the city of Andrew and Peter, James and John. Upon this strand Jesus called his first disciples. Like Chorazin, this city heard and rejected his words, and like Chorazin, it has been left desolate. "Woe unto thee, Bethsaida!"

A few minutes more and I reached the brow of a bluff promontory which dips into the bosom of the lake. Before me now opened the fertile plain of Genesareth. At my feet beneath the western brow of the cliff, a little fountain burst from a rocky basin. A fig-tree spreads its branches over it, and gives it a name, Ain-et-Tin, "the fountain of the fig." Beside it are some massive foundations, scarcely distinguishable amid rank weeds; and away beyond it, almost covered with thickets of thorns, briars and gigantic thistles, I saw large heaps of ruins and rubbish. These are all that now mark the site of CAPERNAUM. Christ's words are fulfilled: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell." Matt. 11: 23.

On that day I climbed a peak which commands the lake and the Jordan valley up to the waters of Merom. The principal scenes of Christ's public labors lay around me, a region some thirty miles long by ten wide. When he had his home at Capernaum, the whole country was teeming with life and industry. No less than ten cities, with numerous villages, studded the shores of the lake and the plains and the hill-sides around. The water was all speckled with the dark and white sails of Galilee's fishermen. Eager multitudes followed the footsteps of Jesus through the city streets, over the flower-strewn fields, along the pebbly beach. What a woful change has passed over the land since that time! The angel of destruction has been there.

From that commanding height, through the clear Syrian atmosphere, I was able to distinguish, by the aid of my glass, every spot in that wild region celebrated in sacred history or hallowed by sacred association. My eye swept the lake from north to south, from east to west; not a single sail, not a solitary boat was there. My eye swept the great Jordan valley, the little plains, the glens, the mountain-sides from base to summit—not a city, not a village, not a house, not a sign of settled habitation was there, except the few huts of Magdala and the shattered houses of Tiberias. A mournful solitary silence reigned triumphant. Desolation keeps unbroken Sabbath in Galilee now. Nature has lavished on the country some of her choicest gifts, a rich soil, a genial climate; but the curse of heaven has come upon it because of the sin of man. I saw how wondrously time had changed a prophetic sentence into a graphic reality.

"I will make your cities waste, saith the Lord; I will bring the land into desolation. I will scatter you among the heathen." "Upon the land shall come up thorns and briars, yea, upon all houses of joy, in the joyous city." "So that the generations to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say when they see the plagues of that land, wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Jer. 26; Isa. 32; Deut. 29.—Porter's "Cities."

## Married.

On Sunday, the 18th of Oct., in Lancaster county, Pa., AARON G. WEAVER and MARIAN HORST, both of the above mentioned place. May the grace of our Lord Jesus Christ be with them forever. Amen!

## Died.

On the 25th of July, 1868, in Stark county, Ohio, of Dropsy, MAGDALENA M. LATVULIN, aged 77 years, 6 months and 24 days. She was a faithful member of the Mennonite Church, and was buried at the Mennonite burying-ground, near Canton, where a large concourse of relations and friends followed her to her last resting place. Funeral discourses were delivered by Jacob Smith and Henry Walter.

On the 6th of September, in Beaver township, Mahoning county, Ohio, SALINDA ETTA, youngest child of Samuel and Susanna MOYER, aged 1 year and 13 days.

On the 7th of September, in Henville, Johnstown borough, Cambria county, Pa., LEVI C. BLOOM, aged 28 years, 6 months and 26 days. He was buried on the 9th, at Chr. Lehman's burying-ground, where funeral sermons were delivered by Abm. Stutzman, Hiram Musselman and Jacob Holsopple. The deceased left his family on the 27th of August, in good health, and went to his work, at the rolling mills in Johnstown, where while engaged in coupling an engine and truck, he was crushed between them, and injured in the lower part of his body. He was brought home and suffered great pain until death relieved him.

On the 7th of September, in East Hempfield township, Lancaster county, Pa., SAMUEL NISLEY, aged 76 years, 2 months and 14 days. Some four or five years ago, he fell and dislocated his hip, from which he suffered more or less ever since, and finally grew weaker in body, and at last fell asleep. We hope he has gone to a world where sufferings and sorrows are unknown. Funeral sermons were delivered by Jacob Brubaker and others, from Job 14: 14.

On the 7th of September, near Leitersburgh, Washington county, Md. after a severe illness of about twelve days duration, JACOB MILLER, aged 71 years, 1 month and 21 days.

He was a consistent and faithful member of the Mennonite Church for many years, and died as he lived, a devoted Christian, and a firm believer in God's word.

His health had been delicate for about seven months before his last illness, during which period, he always evinced great resignation.

Often during his last illness, and when suffering the greatest agony, did he exclaim: "Jesus died too, and suffered more than I do; I long to be with him; O, that my end was here; but God's will be done."

He was perfectly rational to the last; even when in the agonies of death, he expressed the hope of a blissful immortality, and believing that he would be among that multitude, whom no man could number, and who surround the throne of God, praising him continually, he fell asleep in Jesus.

Fell asleep in Jesus, on Sunday, the 20th of September, in Oley township, Berks county, Pa., of old age, DANIEL BERTOLET, aged 87 years, 3 months and 11 days. Sixty years ago he obtained peace with God through the atoning blood of Jesus, and remained steadfast in the service of God to his end. From the time of his conversion, his home was a home for the servant of God. On the succeeding Thursday, he was buried in the burying-ground, adjoining the meeting house, built by himself, near his residence. A large concourse of friends and relatives followed him to his grave. Funeral discourses were delivered by Bro. Lebold and William Gehman, from the words of Paul, "For me to live is Christ, and to die is

gain," Phil. 1: 21. Father Bertolet was always opposed to any display pomp or grandeur at funeral, and forty-two years ago had written into his diary the following verse:

"Gar einfach sollt ihr mich begraben,  
Ich will die Pracht der welt nicht haben,  
Ich bin nur Erd' und geh' zur Erd';  
Wann ich dann nur begraben werd."

"Weg dann mit allem Leich-gepraenge.  
Sammt leeren Plappern und Gesaenge:  
Legt mich nur stille in die Erd',  
Ich wuench nur dass ich selig werd."

"Es soll niemand sich erkuehnen,  
Mich Armer nach dem Tod zu ruhmum;  
Dieweil mein ganzes Leben war,  
Schr voll Fehler immerdar."

"Zwei Freunde oder gute Leuten  
Die koennen mir ein grab bereiten:  
Und Vieren tragen mich dazu  
Und decken mich mit Erde zu."

On the 22nd of September, in McLean county, Illinois, of liver complaint, JOEL STAHLE, aged 33 years, 8 months and 15 days. He came from Switzerland four years ago. He was of a weakly constitution and on this account learned clock-making. He was a member of the Amish Mennonite Church. Funeral discourse was preached by Joseph Stuekey, from 2 Cor. 5.

On the 28th of September, at her residence, in Hatfield township, Montgomery county, Pa., FANNY, wife of JOHN FRICK, aged 65 years, 8 months and 25 days. She was sick only four days. The last day of her life here below her mind was wandering to the heavenly land, where Jesus dwells. Her prayers and conversation were continually to him and of him who alone can comfort and cheer us in the dying hour. She was buried on the 1st of October, on which occasion, a large concourse of relations and friends were present. Funeral discourses were delivered by Pre. Loux and Pre. Nicc. She was a faithful member of the Mennonite Church for a number of years. She leaves a husband and seven children to mourn their loss, but they have great reason to believe that their loss is her eternal gain.

On the 30th of September, in McLean county, Illinois, —, son of Joseph and Jacobina Augspurger, aged 6 months and 8 days. A funeral sermon was preached by Jonathan Yoder, from Mark 10: 13, and from 1 Thess. 4: 13.

On the 4th of October, in Motville township, St. Joseph county, Mich., of dropsy, MAGDALENA, wife of Abm. HARTZLER, aged 68 years, 1 month and 21 days. She was buried in widow Yoder's graveyard. Funeral discourse was delivered from 2 Tim. 4: 7. She was waiting for her release from the earth for more than a year. She bore her affliction with patience, and we hope all is bright around her, yea, that she is happy in the world of joy and love, where if we are faithful, we shall meet her again.

On the 6th of October, in West township, Columbiana county, Ohio, of disease of the heart, ELIZABETH wife of Pre. Jacob, NEWCOMER, aged 76 years and 26 days. She was a faithful member of the Mennonite Church. She was buried in the family grave yard, where a large concourse of friends and relations followed her to her last resting place.

On the 10th of October, in Harleysville, Montgomery county, Pa., of typhus fever, ANNE L. SURBER, aged 27 years, 6 months and 5 days. Buried at Rockhill. Funeral sermons by Isaac Clemmer, John Allebach and S. Bower.

On the 14th of October, in McLean county, Illinois, of old age, Andrew Ropp, in the 92nd year of his age. His memory was good and he was rational to the last. He has seven children living, all of whom were present except one, who was on a journey at the time. He had 82 children, grand-children and great grand-children, who are still living, and 20 which have died. A large concourse of people were present at the funeral, and a discourse appropriate to the occasion was delivered by Pre. Joseph Stuekey, from Rev. 21. He was a member of the Omish Mennonite Church.

On the 17th of October, in West Hempfield township, Lancaster county, Pa., of cancer in the stomach, ELIZABETH BAY, a sister in the faith, aged 45 years, 9 months and 16 days. She suffered much at times, but death has relieved her and we hope she has gone to join the company of the saints above, which is far better. Funeral sermon by Peter Nisley and others. Text, Rev. 7: 16-17.

On the 21st of October, in Elkhardt county, Ind., of bilious fever, MOSES LANDIS, son of Christian Landis, aged 25 years, 11 months, and 25 days. He had been sick for some time, but during the early stages of the disease he made application to be baptized and was received into the church, but not being able to be present on the day appointed for the baptism of other applicants, he was afterwards baptized by Bro. Moyer at his home, and we hope it is well with him. Funeral Sermon was delivered by Bro. John Snyder, from Jn. 5: 24.

On the 24th of October, in Lancaster county, Pa., of typhoid fever, MARTIN, son of Jacob ZIMMERMAN, aged 18 years, 1 month and 5 days. His mortal remains were removed to their final resting place on the 23rd. at the Reading Road meeting-house. Funeral discourses were delivered by Pres. John Landis, Hostetler and Witmer. Though the deceased was a young man, and in the full vigor and strength of youthful manhood, yet was he old enough to die, and his mortal remains are now sleeping in the silent tomb, and his soul, as we hope, dwells with Jesus forevermore. Our hearts are deeply wounded, indeed, but my dear friends let us not be discouraged, but bear with patience this severe affliction. Peace to his ashes.

On the 24th of October, in Lancaster township, Lancaster county, Pa., of rheumatism, BARBARA HOOVER, aged 70 years, 11 months and 24 days. She was buried at Shamm's meeting-house. Funeral discourses were delivered by the brethren D. Brundage and J. Weaver.

On the 28th of October, in Branch county, Michigan, ASNA, daughter of Samuel and Christians HARTMAN, aged 1 year, 3 months and 4 days. She was buried on the 30th. Funeral discourses were delivered by A. Fresner, from Rom. 8: 28, and C. D. Beery from 2 Sam. 12: 23.

On the 2nd of November, in West Lampeter township, Lancaster county, Pa., of diarrhoea, ELIZABETH NOLT, aged 64 years, 7 months and 10 days. She was a member of the Mennonite Church. She had been ailing over two years. Funeral sermons were preached by Christian Nisley, Jacob Brubaker and John Landis.

On the 5th of November, near Bluffton, Allen county, Ohio, after an illness of eleven days, with typhoid fever, SARAH THURT, daughter of Pre. John Thurt, deceased, aged 14 years, 9 months and 10 days. She was buried on the 6th at the Mennonite grave-yard in that vicinity. Funeral sermons were preached by the brethren J. Moser and J. M. Brenneman.

Ah! youth, beware, and do prepare  
To meet the monster Death;  
For he may come while you are young,  
And steal away your breath.

When you unto your graves go,  
Remember that I say,  
In a short time, though in your prime,  
You may be called away.

Now I am gone, I can't return,  
And me no more you'll see;  
But it is true that all of you  
Must shortly follow me.

When you unto my grave do go,  
The gloomy place to see;  
I say to you who stand in view,  
Prepare to follow me.

On the 12th of Nov. in Elkhardt county, Ind., of typhoid fever, CATHARINE EYMAN, daughter of Henry Eymann, aged 11 years, 5 months and 4 days. Funeral sermons were preached by J. M. Christophel and Daniel Brenneman, from Job 14: 1-10.

On the 12th of Nov., in Elkhardt county, Ind., of consumption, CATHARINE, wife of Christian PLETCHER, aged 27 years, 8 months and 16 days. Funeral discourses were delivered by — Fisher and Daniel Brenneman, from Eccl. 7: 1-3.

## Letters Received.

David Gehman; David Boesinger; C B Amstutz; D H King; Henry Walter; David Sharer; A K Frick; M G King; H Krupp; J Bertsche; Chr. M. Stauffer.

## MONEY LETTERS.

A.—Christian Augspurger \$1.  
A.—Abm. Bittel \$1; John Brenneman (out.) \$2; Susan Bachman \$1 50;  
Samuel Blough \$1 50; Abm. Burkholder 70cts; Barbara Belsley \$1 10;  
David Bauman \$1 50; Moses Biteshy 70cts; J M Brenneman \$1 60;  
Martin H Bauman \$3; Moses Brenneman 50.  
C.—John O Clemens \$1; J B Cullar 45cts; A B Clemmer \$1 25.  
D.—Frederick Dieffenbach 70cts.  
E.—Jonus Eby \$1 50.  
F.—Aaron K Frick \$1 50, Klaas H Fisher \$1 50.  
G.—John Groff \$1.  
H.—Levi S Hartzler 35cts; Jacob Heidebrand \$1; Joseph D Hartzler \$3.  
K.—B F Kauffman \$3; Christian Kilsinger \$3 70.  
L.—Rev. John Lapp \$1 50; Samuel Lantz 25.  
M.—B F Miller \$2; Daniel S Miller \$1; John Miller \$1; Solomon H Moyer; Levi J Miller \$1 50.





its whose only end is ruin. I may not, through fear of giving offense, enter into all the details of the debit side of this account they may be found and read of all men in graveyards, in hospitals, in brothels, in garrets, and cellars, in ruined families and ruined hearts and hopes. Now does this thing pay? "Again, dear reader, we are led to see that the way of the transgressor is hard.

The same author further says, using the term in its more comprehensive sense. "Sensuality rises into the position of the grand scourge of mankind. It is the mother of disease, the nurse of crime, the burden of taxation, and the destroyer of souls. Oh, if the world could rise out of this swamp of sensuality, rank with weeds and dark with deadly vapors—full of vipers, thick with pitfalls, and lured with deceptive lights, and stand upon the secure heights of virtue where God's sun shines, and the winds of heaven breathe blandly and healthfully, how would human life become blessed and beautiful. The great burden of the world rolled off, how would it spring forward into a grand career of prosperity and progress. This change\*\* rests almost entirely with the young men of the country, it lies still with them more than any other class and more than all other classes, to say whether the country shall descend lower in its path to brutality, or rise higher than the standard of its loftiest dreams. The devotees of sense, themselves have greatly lost their power for good, and comparatively few will change their course of life. Woman will be pure if man will be true. Young men this great result abides with you. If you could but see how beautiful a flower grows upon the thorny plant of self-denial, you would give the plant the honor it deserves. If it seem hard and homely, despise it not, for in it sleeps the beauty of heaven and the breath of angels. If you do not witness the glory of its blossoming during the day of life, its petals will be open when the night of death comes, and gladden your closing eyes with their marvellous loveliness, and fill your soul with their grateful perfume."

The thief and the highway robber, for the sake of a little paltry gain, a little momentary enjoyment, will spend years of confinement in prisons and workhouses. The murderer for an act committed in a moment of excitement or anger, will sit a lifetime in a lonely cell, under the bitter pangs of an accusing conscience, or expiate his crime with his life on the gallows. Or if perchance he escape the hands of justice, Cain-like, as a fugitive and a vagabond, he walks up and down the earth, with nothing but bitter remorse in his heart and the mark of innocent blood upon his hands and face. Terrible indeed must be the lot of the transgressor in these things. He has chosen a hard path in which to walk. Yea, truly, it must be said "The way of the transgressor is hard."

When we come to look upon the real cause of suffering in the world, we will find that by far the largest share of it, comes just through transgressing, either natural, physical, or civil laws. Many of the diseases from which the human race suffers so much come from improper modes of living, from undue exposure, and such like causes. This is a transgression of natural and physical laws. The indescribable misery and suffering of those who fill our poor houses, our asylums of various kinds, our prisons, penitentiaries reform schools or houses of refuge, and other like institutions, are nearly all, if not entirely so, caused by a disregard either of the laws of their own being or the civil law.

But we have now only cast a passing glance at the outward, visible and physical results of the transgression of natural, physical and civil laws. But let us now look a little further. The transgression of these laws and evil results they produce and entail upon our race, are not only transgressions that prove injurious to the body, but they go further—they are positively injurious to the soul. The Bible, the word of God, expressly and positively declares that the drunkard, and the sensualist and the licentious, shall not enter into the kingdom of God, and we all know that the crimes of which the civil law takes cognizance of, are held as sins of the worst character, in the light of the word of God. Theft, murder, robbery, fraud, forgery and deception, are among the sins of deepest dye, as looked upon from a scriptural standpoint.

Now the Bible teaches us to fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Now, then, if the evil, the mis-

ery, and the suffering which man by transgression, brings upon himself, would reach no further than the present life, the evil, great as it is, would not yet be of so great magnitude after all, but as it is, we not only bring misery and suffering upon ourselves, upon our physical frames, but we sin against God, and we all know that God is of purer eyes than to behold iniquity, and that his word is yea, and amen, that he is no respecter of persons, and will not look with favor upon any impure, unholiness or insincere act. We loves faithfulness, truth, virtue, purity of heart—righteousness. He woe know how it was with our first parents when they transgressed the commandment of God, and put forth their hands, and grasped the forbidden fruit, and eat thereof. Behold how much evil they brought upon their descendants by this single transgression. We can imagine for ourselves, the happiness they enjoyed, the blessedness under which they lived, the purity of heart, the peace of mind, the clearness of conscience, they possessed. All was peace, and love, and union, and harmony. There were no thistles nor thorns, there was no curse and blight upon the earth, there were no wild and ferocious beasts that preyed one upon another, there were no poisonous plants or miasmatic airs, no sickness, no vile diseases. The curse of sin was unknown; but mark the change after the transgression was committed. Oh, the sorrows, the anguish, the bitterness of heart, the sin, the evil inclination of the heart, the toil, and the pain and the suffering? Did not Adam and Eve live to see yet in their day that "the way of the transgressor is hard." Even their first born son, a murderer, a fugitive and a vagabond in the earth. If atonement must have felt that "The way of the transgressor is hard." And when we come down to Noah's time, and behold a whole world destroyed from the face of the earth because of their transgressions against God, truly we must be convinced that there is truth in the text.

We might go on and cite example upon example to prove the terrible suffering, shame and misery which, hundreds and thousands have brought upon themselves by transgressing the laws of God; we might tell of the Egyptians, how they perished in the sea, when they would not hearken to the voice of God. We might tell of the fatal consequences which the children of Israel brought upon themselves, by disregarding the voice of God and transgressing his laws, during their forty years in the wilderness, and how many times, to their extreme sorrow, they experienced that "the way of the transgressor is hard." We might also bring instances from the Gospel, such as Ananias and Sapphira; we might still further relate what we have seen with our own eyes and heard with our own ears, of such as love the vain things of the world more than God, who take his name in vain, and swear falsely, of such as break the sabbath, dishonor their parents, lie, and slander, and cheat, and steal, and are covetous, and prone to do evil wherever they can; but sufficient has been said, in regard to these matters. I would only call your attention, dear reader to one point further.

Suppose now you are a transgressor against the laws of God, and do not repent of your sins, and pray God for forgiveness, leave off doing evil, and learn to do well. What do you expect will become of you? Do you expect to be happy? You will be deceived. Obedience to the laws of God is the only condition of happiness, and the gateway to wisdom's ways, which "are ways of pleasantness and all her paths are peace." And unless you enter upon wisdom's narrow way and boldly walk therein, in faithfulness and holiness, you cannot hope for the promised rest. Yes, my dear friend, if you continue to walk after the inclinations of your own heart, to sin against God, and transgress his holy laws; then you are casting yourself upon his justice, and justice, eternal justice will be measured out to you, and you will stand at his left hand, and the words you will hear as your final sentence are these, "Depart from me, ye cursed into everlasting fire prepared for the devil and his angels." And you will learn when, alas! It will be too late, that "The way of the transgressor is hard." We are told of the rich man, that in hell he lifted up his eyes, and called for a drop of water to cool his parched tongue, being in torment. Then and there he felt too that the way of the transgressor is hard; but it was then too late to repent. Let me warn you then, dear reader, if you yet transgress the commandments of God, Oh, cease, and turn from your evil ways, and seek grace and mercy while it is yet an accepted time and a day of salvation. J. F. F.

For the Herald of Truth.

**Warning to Talebearers.**

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6: 1.

Brethren, let us consider how this command of St. Paul to the Galatians is observed in this our day. I am sorry to say that I have frequently seen quite the reverse among those who call themselves brethren, and profess to be spiritually minded. If a man is overtaken in a fault, or even if they hear some evil report of a brother, if they even themselves doubt its being true, they take every opportunity to circulate it abroad, and forget that the Scripture makes it their duty to go to their brother, and in the spirit of meekness endeavor to restore him, or at least see if the report be true or not.

Now what is it that prompts them to take such a course, which the Scriptures positively condemn and forbid? It can be nothing but the evil spirit of strife and hatred, and the pleasure which such persons take in tale-bearing. The Scriptures however implicitly enjoin love, kindness, affection, truthfulness, sincerity, peace, and also command, saying, "Thou shalt not go up and down as a tale-bearer among thy people."

How strange it seems now that people will thus degrade themselves and disgrace the christian profession by thus endeavoring to spread an evil report about a neighbor or friend! That they must thus go on and spread it like fire in the straw, when an evil wind blow, eth. One tells it to another, and even adds a little to it, and another tells it still further, and still keeps adding a shade or two on the dark lines already drawn; so that soon there is no limit any more, either in the extent of the fault or its circulation. In the beginning it was a matter of small importance, a very little fault, perhaps none at all, but by the time the accused finds it out, through some kind friend or brother, it has gained such immense proportions that it is almost or quite impossible to quench the raging flame, fanned into being, by envious and strife-loving lips, who perhaps profess to speak praise to the Great God; but can a fountain, at the same time, send forth water, bitter and sweet? Never.

Now suppose it was altogether untrue, who can estimate the great injury this done a fellow-being? For if it was even only an evil report brought against the person by some other evil-disposed person, there are always some who do not know whether it is true or not, and who are disposed to believe it. I have known this to have been the case myself, that the brother, though having the best character and reputation among those who were acquainted with him, yet through the evil disposition and thoughtless wickedness of inconsiderate brethren, he must now be made to bear the stigma of shame and have his usefulness in a measure destroyed; or if not entirely destroyed, at least greatly injured, perhaps for his lifetime. Is not this too bad? O, should we not be very careful? Then this is not all, by such conduct hard feelings are created, and the whole church must often suffer the most incalculable injury by just such conduct on the part of some very thoughtless members. See how the influence of the church is injured! How the light which should shine forth from it is darkened; how strife, and envy, and bitter wranglings are produced, and what a dark stain this throws upon the character of a church, and how in this way precious souls may be forever lost, whereas if the church was at peace, and its light shining forth in beauty and godly fear, many precious souls might through its efforts, be gathered into the Redeemer's fold. Behold, how great a fire a little matter kindleth!

Now if the one who first heard the report had done his or her duty, and acted in accordance with the injunctions of the Scriptures, all this trouble and injury might have been saved. Now it sometimes happens that the tale-bearer is the more guilty one of the two, and has made himself much more worthy of punishment than the one whom he accuses of a fault; for he has done the church and the whole community a much greater injury. Through such proceedings some of the true and faithful members are so cast down and dismayed, that they lose their way and are led to wander on forbid-

den paths, even to backslide and leave the church; for Satan is never idle; he tries in every way to overcome us, and lead us astray. And then right here is another place where we often come short of doing our duty, in particular those of us who are set as deacons and ministers, as shepherds and watchmen of the flock. Christ said, Matt. 18: 12-13, "How think ye, if a man have a hundred sheep, and one of them go astray, doth he not leave the ninety and nine and goeth in to the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray." Is it not often the reverse in our day? When one has gone astray in this idleness of sin, he is often left alone to wander and perish. Should he be so fortunate as to find his way back, it is through his own efforts, his own seeking. The watchmen sometimes, if they even hear the wolves howl and the dogs barking, they make no effort to drive them off and save the sheep, but sometimes rather throw their influence on the side of the wolves, i. e., the destroyer, thinking it is only a poor crippled lamb, it might take better care of itself. But Oh! it is a lamb of God's fold, and should not be neglected.

Take heed, ye watchman on the walls of Zion, ye shepherds of God's flock, take heed that ye stay not on the hill with the ninety and nine fat sheep, that are wrapped in their heavy fleeces, rejoicing in their own strength, that is to say, with those who stand high in the eyes of the world and the judgment of man, and who are lost in their own righteousness, for Christ came not to save the righteous, but the poor, needy, lost sinner, and we are to follow him in his blessed example; therefore go ye out into the highways and hedges, into the lanes, into the wilderness, and the waste places and seek the lost, the poor, the maimed, the halt and the blind. Follow meekly the Saviour's footsteps and though the world may despise and forsake you, it will bring you much gain, it will bring you heavenly treasures.

Oh! Then my fellow traveller whoever you may be, let us remember that we are travelling from time into eternity, and soon our earthly pilgrimage will be accomplished. Let us therefore take heed that we be not deceived, for God is not mocked. Let us give heed that our souls will not be required for one of these poor stray lambs, or that their blood will not be required at our hands. For should one of these little lambs be lost by our neglect, the blood thereof will be required at our hands. And it is not only the elders of the church that are to watch over these lambs, but we as members have our charge also. May God give us strength to fulfill our calling, and to work out salvation with fear and trembling.

C. W.

[The foregoing article is one which should be carefully read and deeply pondered, and then we should all endeavor to act upon its suggestions. EDITOR.]

For the Herald of Truth.

**The Saviors Promise.**

"Him that cometh unto me I will in no wise cast out."

These are cheering words for the sinner who feels the need of this precious *Savior*. They come direct from the living fountain itself. Oh, yes, sinner, you need the salvation which Jesus gives, you are guilty. God has taken account of all your sins, and you are exposed to his everlasting condemnation, you are sinful, and therefore unfit for the pure joys of Heaven. There is in your heart a craving for happiness which the whole world would not satisfy. Your one great want is salvation through Jesus Christ, and no one else can give it you. If you wish to have salvation you must go to Jesus. Do you ask how you must go to him, I will try to tell you.

You must repent of all your sins. You must feel deeply sorry for them; sorry, not just because they expose you to everlasting woe, but because of their own great evil, because they have been committed against a God of boundless love, and against a Savior who died that we might live. Your sorrow must be such a sorrow as will lead you to hate your sins, and to resolve by God's help, to forsake them

forever: not in a few weeks, a few months, or in a few years forget the promise that you made before God and man, to forsake the world with all its sinful lusts, and get away from God again, as though you never knew him, but you must remain faithful and continue in his love even to the end. It is to be feared however that there are some who never learn to know him. Oh, it is past my judgment, how any one can leave that dear Savior who is so very precious. We must serve him without ceasing. God calls for such repentance by the word of his prophet, Isaiah: "Let the wicked forsake his way, and the unrighteous man his thought." It is such repentance which the Lord Jesus requires when he says: "Except ye repent ye shall all like wise perish."

"Believe on the Lord Jesus Christ, and thou shalt be saved." Believe that he died to save you, and that because of his great sacrifice your sins can all be forgiven; believe that through his death you can receive the gift of the Holy Spirit by whom alone your heart can be changed; and so believing, rest on him all your hopes of everlasting life; trust him with all you have, and all that you ever expect to have, and I will assure you he will direct all things right for you; he stoiceth closer than a brother; Oh! what a happy thought. This believing in Jesus, and thus repentant, you will not perish, for you have his own precious promise, that "Him that cometh unto me I will in no wise cast out." Though you have been ever so great a sinner he will not cast you out. He did not cast out the woman, that was a sinner, who washed his feet with her tears, and wiped them with the hair of her head, nor a great many others that came to him, neither will he leave you to perish, if you go to him, though you have despised his mercy for very many years. He will not cast you out. He will pardon even the great guilt of neglecting so great a salvation. His loving voice still calls you, his arms are still open to receive you. Oh God thou who didst cause the light to shine out of darkness, shine, I pray thee into my heart, to give me the wisdom and the knowledge of the Glory of God in Jesus Christ.

A. K. Rick.

### Invited Trains of Thought.

The thoughts which come to us unasked, and the trains which float in the twilight of our careless hours, are often those which are most precious, longest remembered, and most deep on the influence of future life. They are sometimes the result of long studies pursued at irregular intervals during previous years, the distillation from many gathered flowers, and therefore they cannot be looked for as daily visitations. As they will not come for being called, so they will not stay for being courted. And when they give the first intimations of their approach, we should lay aside lesser employments and joys; as we open our windows when the fragrance of orchards is wafted on the breeze. Yet there is a posture of soul, better fitted than all others for the reception of these revelations; and there are pursuits and habits so alien to them as to be almost prohibitions.

We must not look for them in the crowd of mammonmongers, or amidst the clangor of political array, or the mining drudgery of technical study. They steal over us rather when we close the eye at nightfall, listening to the drowsy music of the autumnal insect-tribe; when we walk alone in the sight of mountains, or on the sea shore; or when we kneel before the open Bible, and meditate on the oriental usages of inspiration. Enthusiasts of various sects have taken these goodly visions for direct revelations of new truths: and mystics have deemed themselves inspired. But they are, after all, only higher manifestations of the Reason which is common to us all. We deny not that a Divine agent is sometimes at work, but the operation follows the laws of our rational humanity, and conforms itself to the conditions of all influence from above upon free creatures. The mind though elevated is not overborne. The free-thinking principle is the same as before, though raised to a loftier point of observation. God, who speaks in this silence, speaks by the word which was recorded hundreds of years ago; and though chapter or verse or textual phrase may not always be recognized, the truths which ring in the ear are echoes from Sinai or from Zion. That word of the Lord

which abideth forever, has an infinite variety in its combinations and suggestions. It is a well whose sources are hidden in infinite wisdom, and whose flow is fresh and abundant and sparkling to everlasting periods.

We place ourselves in the way of such favoured contemplations, when we linger long and often over the holy pages, and imbue our thoughts with the lessons of Apostles and Prophets. To be inspired like them, we may not pray for, in this world, but we may catch a kindred glow from their heavenly rapture, sympathize with their affections, carry out the trains which they have begun, harmonize the scattered propositions which they have announced, and live over again in our experience the divine happiness of their sanctification. Though our circumstances may be unlike theirs, in the proportion in which the new world is unlike the old, our faith and love may be essentially the same, and may at some favoured moments realize to us glories of religious awe or fruition, which after many years of Scriptural study, shall still be new and unwonted. It is thus that Christian experience is a book, of which the page we are turning over to-day, is unlike all that have filled the volume before.

To gain these results, a man must in some degree live apart. He must leave the beaten track, and converse less with earth than heaven. There are meditations which the common talk and worldly reading of our busy day do not prompt and cannot represent. They are beyond the scope of science, and unwhispered in the halls of letters, and the galleries of art. But as little should we seek them in the cell of the ascetic. True love and true humility, which are the nurses of such a progeny, are closely connected with familiar converse with our kind. Best thoughts are those which spring up under the shower of tears that falls over the ills of distressed fellow-creatures. Jesus Christ is still present by his Spirit where broken hearts are bound up. The house of mourning and the house of prayer are the places where the heart is made better.—Alexander.

For the Herald of Truth

### Seek Life.

In the gay dazling bustle  
Of life's varied throng,  
In the swift gliding rustle  
Of time's passing song,  
Their farewell notes impressively say,  
We are hastily passing, passing away.

In God's work it is seen,  
On this mundane sphere;  
For things only gleam,  
In short life here,  
For pleasure is fleeting, transient in stay,  
Its bubbles soon burst—pass quickly away.

But joy! there is a crown,  
A star of bright hope;  
Though dark tempests frown,  
It lifts the soul up!  
And points to a rest for weary souls giving,  
Which is ever and ever, forever in heaven.

To that heaven of light,  
You cast your eye,  
Ere stern death may blight,  
Your prospect yet nigh;  
For life is a race, soon run, soon won,  
And its issues come dreamingly, dreamingly on.

Oh seek there a life  
Of un fading bliss;  
With struggle not rife,  
In a world like this:  
Where all is peace, no sorrow, no woe,  
And pure joys unceasing, unceasingly flow.

Ah! gain this bright treasure,  
That dawns for you here;  
Which yields truest pleasure,  
In a happier sphere,  
Where the fountain of life is eternally bright,  
And day is forever—no shadow, no night.

MATTIE.

### Eve.

PERHAPS no character of earthly history, if we except only our Lord Jesus Christ, gathers about itself so much of interest, calls forth such deep and varying emotions, or affords such important instruction, as does that of our first mother; certainly in no other do we find such marked contrasts, such strange vicissitudes. Hers was indeed a chequered life. It could hardly be compared, like ours, to an "April day;" the clouds were too black and portentous, the sunshine too brilliant. Not on her path shone "a little sun," nor dropped "a little rain." The effulgence of heaven and the driving tempest were fitter types. To her lips was presented a draught of pure, unalloyed, and perfect happiness. For a few brief days she tasted bliss complete. But the cup from which she drank through lingering centuries contained dregs of bitterest woe. She listened, delighted, to the thrilling tones of nature's harp, touched by Almighty skill, and tuned to nicest harmony; and on her ear grated the harsh and fearful discord, when the curious strings were shattered by her own disobedient hand. To her it was given to look upon life in its perfection, when the earth yielded her luxuriant fruits spontaneously; when flowers of every hue and thornless roses blossomed about her path; when animals of various names, obedient to man, and gentle in disposition, gambolled and frisked at her side, and there was none to molest or make afraid. And she gazed also, in sorrowful amazement, at the bitter contrast, when the ground, cursed for man's sake, brought forth thorns and thistles, and universal war raged among the tribes of the forest. She alone, of all her daughters, enjoyed in its completeness, unmarried and entire, true conjugal bliss. Fairest of them all in person, and most excellent in character, she was most worthy of the love which she received from her husband, such love as no son of Adam has since been able to bestow. But even on this domestic happiness she saw the blighting mildew fall, and her path of life thenceforth, even when trodden by her husband's side, led often through dark, and wretched, and jarring scenes. Our mother Eve! How has her name ever summoned the most conflicting emotions and thoughts—approval and censure, admiration and contempt, blessing and cursing! Around her poetry has thrown all its enchantments, portraying her beautiful and lovely beyond compare; and on her devoted head have the maledictions of a race been showered, as on the most sinful of God's creation. The stern and truth-telling oracles of God, neither charmed by poetry nor swayed by prejudice, present her to us, in one hour exalted, dignified, and holy, the fit companion of man in his best estate, worthy the society of angels, and even of God himself; in the next, fallen, weak and sinful, the victim of Satan's artful wiles, an object of pity to all holy beings, and the wretched subject of divine displeasure.

### EVE AS A MOTHER.

We might follow the contrasts presented in Eve's history to any extent, or dwell upon the absorbing topics afforded by her state of primeval innocence in Eden; for it is there we best love to contemplate her. But our design leads us elsewhere. We wish to study her character as a mother; to look upon her in relation to her own immediate family, and gather such lessons as we may from the "brief memorial" which the sacred writer has left on record concerning her. The picture is not a bright one. Guilt and fear have drawn the outline, and a violated law has hung the heavens with dark and threatening gloom. Yet it is not all dark. Despair has not been permitted to touch it with her death-dyed pencil. Hope shows here and there an opening in the clouds; and Faith, best messenger from God to sinful men, has hung it where celestial rays stream brightly upon it, and insensibly draw the gazers' thoughts upward to their source—to Him who in the midst of judgment still remembers mercy, and who would thus point erring creatures to a dwelling in his own abode of eternal light.

It is no longer paradise, but an earthly home, upon which we look. It was, without doubt, a rude and simple habitation which Adam and Eve first tenanted. Perhaps it was provided, as was their first clothing, by the immediate care of God. However this may be, it served for shelter and repose, and was to them a home. From this

spot Adam went daily forth to earn by the sweat of his brow their needed subsistence, leaving Eve to her lighter but not less necessary toil. Here, day after day, she pursued her avocations, and continued with her own thoughts. Already had the dreaded curse commenced its work. Often sad and dispirited, weary, weak and suffering, filled with forebodings of the future, pressed by sore regret for the past, alarmed by unwonted distress in all her frame, she began to understand the meaning of those fearful words, "I will greatly multiply the sorrow of thy conception." Added to this, with her, doubtless, ever abode a deep feeling of sinfulness, a consciousness of innocence departed, a bitter remembrance of what she had been, and a humiliating sense of her altered character. The serenity of mind, the integrity of purpose, the purity of soul, were gone forever; and, worse than all, she knew, she felt, that her children would inherit, not her glory, but her sin and shame. Our deepest sympathies are called forth as we behold her thus. But even then all was not darkness in her soul. The same voice that pronounced the curse had also promised deliverance from it, and that deliverance was to come to her as a mother. Expecting this, Eve probably looked forward to the birth of the first human child with such emotions as no mother has since experienced.

At length the day came. "She brought forth her first-born son." We can imagine something of the joy and gratitude which followed her anguish, as with her husband she gazed upon the helpless being. A mother's instincts taught her, all inexperienced and unaided as she was, to care for its wants and support its feebleness. How many exclamations of surprise and admiration and affection were bestowed on this first infant, we do not know. The theme of many an earnest conversation, an object of ever increasing interest, we feel that his coming brought new happiness to the sad hearts of his parents, and was to them a proof that God, though justly displeased, was still their friend, even as in their sinless days. Only one expression from his mother's lips is recorded, but that reveals a hidden world of thought: "I have gotten a man from the Lord." Poor Eve! how many experiences of hope deferred were yet to be her portion! How bitter was to be her disappointment now! The Lord had promised that her seed should bruise the serpent's head, and she verily thought this had been he.

Time passed on, and she was the mother of another son; and we infer from the sacred narrative, though no direct mention is made of them, that daughters also graced this first human home. Here we wish for more light. We long for some account of that family circle. We can hardly rest satisfied to know so little on a subject which interests us so deeply. We can, indeed, imagine them a bright and happy group, and picture to ourselves their probable circumstances. But we have a thousand questions to ask, and especially concerning their mother's daily instructions and care. Exhaustless themes we know she had on which to dwell, and we are persuaded that she lost no opportunity of impressing the lessons which she had learned by bitter experience. We seem to see their animated looks as she described the beauty and glory of her Eden home; and the awe which would steal over their young faces, as with sorrowing heart she told them of the sin of their parents, and of Jehovah's displeasure, which banished them thence. We can deem that they were never weary of listening to the oft-told but ever-wonderful tale. We can understand, too, that Adam and Eve both regarded with intense anxiety the unfolding minds and hearts of their children. To any true mother the development of character in her child is a source of deepest solicitude. But how earnestly must Eve have watched from day to day the working of that deadly poison which her own folly had infused! What joy must have been hers when she saw a disposition to love and obey their Maker in any of her little flock! and we can well believe that, as she marked evil tempers and rebellious passions,

"Her smitten conscience felt as sharp a pain  
As if she fell from innocence again."

Over these scenes of daily life—over her hopes and fears, her cares and sorrows—the veil of oblivion has fallen. We ask in vain concerning them all. We shall never know until we meet our first mother in heaven, what we would most wish to learn. Through long,



long centuries her life was lengthened out. She saw her loved and gentle Abel all ghastly in death, murdered by him who at his birth was to her the promised of the Lord. She saw many sons and daughters around her, and their descendants for nearly a thousand years. She saw the earth filled with violence and wickedness, and beheld her own children debased by idolatry, and wilfully ignorant of the God whose presence she and her husband had so often welcomed as their chiefest joy, the crowning delight of Paradise. Bitter proofs of Satan's malignant influence she saw on every side; but it was not permitted her to hail the Deliverer, for whom she still, without doubt, continued to look until her eyes were dim, and her form was bowed with age.

But the evening came to her, which sooner or later comes to all. The shadows of death fell upon her, and in some spot of earth she has a grave. When, or where, or how she died, we are not told, nor whether she departed in peace. But we receive the impression. We scarcely know how, perhaps from her exclamation at the birth of Cain, that she died in the faith of a Redeemer. We feel, as we have said, that he was her life-long hope, and we expect to meet her in that higher and more delightful Paradise, whose joys have long since compensated her for the sorrows of earth.

We have but briefly and faintly shadowed forth some of the thoughts which suggest themselves as we study the history of Eve. One lesson we would gather, and our labor shall not then be vain. We would learn from her to estimate the true value of the favor of God. That favor she once enjoyed. In the eyes of the infinite Jehovah she was sinless and pure, and beneath his smile her days were passed. Bright days they were, of unmingled bliss. How wretched and heart-sick must she have been when the smile was withdrawn, and her disobedience had brought in its stead a frown of displeasure! We who have lived from our infancy in the cold atmosphere of a revolted world, amid griefs and pains, and death, and who ever look upon second causes, can understand little of the connection which Eve saw between transgression and its consequences. To her, the approbation of God was only another name for all her joy in Eden, and his displeasure was the immediate source of every sorrow she endured. Let us endeavor ourselves to appreciate this truth more fully than we have ever done, and teach it in all its extent to our Children. "His favor is life; his loving-kindness is better than life."—*Mothers of the Bible.*

### "Not of the World."

Twice in his beautiful parting prayer for his disciples our Redeemer repeats these expressive words—"They are not of the world, even as I am not of the world"—evidently expecting the distinguishing trait in the character of his followers to be, unworldliness, heavenly-mindedness. As he had passed through the world scorning its allurements, resisting its temptations, overcoming its trials and opposing its evil influences, so they who should profess to walk in his footsteps were to live in the world, but not of it, confessing themselves strangers and pilgrims on the earth, seeking a better country. But how is it at this day, when the blessed gospel which the son of God died to introduce among fallen men, and this same sublime prayer is echoed in every ear? Do the followers of Christ, as a class, bear this heavenly character? Are they a separate people, the elect of God, holy and beloved, living not to themselves, but to him who died for them.

It was said at a meeting during the week of prayer, that the great evil of the day, calling for earnest prayer and self-examination on the part of every Christian, was the growing worldliness of the church. And if we look around us and upon our own lives we shall see this is too sadly true. There is but little outward difference between the church and the world. Some who profess to have taken Christ as their leader and pattern are only distinguished from their unconverted friends, by the name they bear, and by steadily gathering around the communion table. They mingle in the gay pleasures of the world, walking as close to the dividing line as possible with-

out losing their standing among God's people, and sometimes overstepping it; and then try to satisfy their consciences with the excuse that they do not wish to appear singular and make religion unattractive, or that they cannot help it, they are in a certain class of society, and must conform to its usages. Ah! they do not remember that Christians are called "a peculiar people," and commanded to "Be not conformed to the world," to "Love not the world nor the things of the world," to keep themselves "unspotted from the world." Suppose Jesus had thrown aside his pure and heavenly character, and had made himself one with the thoughtless crowd, frequenting the haunts of pleasure, joining in the merry dance, or even by his presence sanctioning the gayety and folly of worldly society, or had he devoted himself to the accumulation of riches, where would be our hope of salvation through him? He might have been in other respects lovely and of good report, but we could not have recognized him as the spotless Lamb of sacrifice, the Son of a holy God, our Divine Savior. It was his wonderful unearthliness, his non-conformity to the habits, tastes and customs of the world, though beset with its snares and temptations, which proved him truly "from above," one with the Father. So, if we could be called the children of God, joint heirs with Christ, we must imitate his holy character, his deadness to the world, his heavenly-mindedness. We need not exclude ourselves from the active scenes of life, nor in the spirit of asceticism frown upon its innocent enjoyments, but we must take a decided stand for Christ, bearing the cross bravely and cheerfully, glad to be known as his followers, even though it bring upon us ridicule or reproach.

We "cannot serve God and mammon." There is no middle path—we must either walk in the straight and narrow way, or in the broad road so many travel—and if the gay, the wealthy, the popular, walk in the broad path, shall we who hope we have entered the strait gate, cross over the walk with them that we may be accounted gay and wealthy and popular too?

Fellow Christians! let us beware of the enticements of the world—they were never stronger, never more numerous or alluring. To the young, especially, they come with almost irresistible power. Many a youthful professor is being led away from God, away from assurance of hope, away from the comforting and strengthening influence of fellowship with Christ, by the example or encouragement of a parent or friend who also bears the name of a Christian. Oh the fearful responsibility of such an example! It is easy to argue that certain things are harmless amusements, needful recreations—that card playing and dancing, for instance, are not wrong in themselves—but the question is, are they conducive to spiritual health and progress? They are either right or wrong—if right, then the whole church ought to practice them—and it is easy to see what would be the result in this case. If wrong, we should have nothing to do with them. Let us decide the question in the light of God's truth and the holy example of Jesus, and then abide by our decision firmly, at the risk of losing a few fashionable friends or gaining the reputation of being over scrupulous and peculiar. Better so, than at the last to stand without, vainly knocking at the door of heaven, and hear the distant voice of the Master we professed to serve, saying, "Depart I never knew you."—*E.c.*

### Religious Belief.

I envy no quality of the mind or intellect in others; be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from destruction and decay calls up beauty and divinity; makes an instrument of torture and pain the ladder of ascent to Paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of psalms and amarantus, the gardens of the blest, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation and despair.—*Sir Humphrey Davy.*

For the Herald of Truth.

### Kindness.

Kindness is one of the principle characteristics of every true Christian, and there can be no real Christianity without it. Kindness then should be cultivated everywhere, and cherished and prized very highly as a moral virtue. Admitting this to be true, then it becomes us to know what true kindness is, and how it manifests itself in the different spheres in which we are called to act.

It should manifest itself in the family circle. Here we should endeavor to make ourselves as agreeable as possible. We should show a cheerful countenance, and a smiling face, that would chase away all gloom from the home circle. Then we should encourage one another in everything that is good, and worthy of commendation. Let every member of the family feel that you have an interest in their welfare and happiness, both temporal and eternal and my word for it, your influence for good will be felt.

Now while all this is true in a domestic point of view, it is also true in the same relation to the Church. We are members of the mystical body of Christ and as kindness shows itself in love and respect one for another, it behooves us to treat each other as we see what spirit we are of. Whether we have the spirit of our blessed Savior, that we can go about and do good to the bodies and the souls of our fellow men, without a spirit of faultfinding, in honor preferring one another. If this is our desire, by the grace of God, then truly, we may become as beacons in the church and by the help of God, through our instrumentality, many wandering souls may be led and guided into the haven of eternal rest. God grant us grace that we may live to the end and purpose for which he created us, even to glorify him in our bodies and spirits which are his. S. H. S.

### Work for Christ.

Our blessed Lord entered on his public ministry at the age of thirty, and it was accomplished within the space of a little more than three years. Think how much was done in that short space. Were the things which Jesus did, as they stand on this record and the many other things not recorded therein, to be written every one, such would be their number and their lustre, that they would appear to the world to be absolutely incredible, and therefore the world would not be disposed to believe them.

Here we have an illustrious pattern of the employment and the improvement of time. "I must work," says he, "the work of him that sent me, while it is day." The duty of the season in its season. How ought we to blush at our laborious idleness, at our pompous nothings? What have we to show for our thirty, forty, fifty, three score years? Hardly enough to furnish a decent inscription for a tombstone. Were the history of the most industrious, and useful life to be fairly delineated, the world would have cause to wonder at the frequent and hideous chasms, the wild confusion, the indecent rapidity, the causeless delay, which the detail would present. What a picture must the life of the professedly idle and dissipated, of the profligate and vicious exhibit.

All enters into the book of God's remembrance, and must all come into judgment. What precious time, what valuable opportunities of doing good and receiving good, have been shamefully neglected! have been idly cast away!

Much is irretrievably lost. Who knows how little may remain. Now it is high time to awake out of sleep. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day, and put ye on the Lord Jesus Christ. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

Selected by H. W.

For the Herald of Truth.

### Happiness.

Men of every age, of every nation, and tongue—Heathen as well as Christian, are in pursuit of happiness. The question naturally would arise here: How do they seek to be happy? I would answer the means employed are various. Many seek their happiness in their possessions, in the things they call their own; and yet in wealth and riches there is no real happiness. Others seek their happiness in the gay and giddy circle of their friends, frolicking, dancing, jesting, etc.; in all this there is only imaginary, momentary pleasure. Others seek to gratify the animal passions, and never rise higher than the animal or brute creation. Consequently their pleasures are short lived as those of the lower order of the creation, the brute; and in all these there is left an aching void. Can man then be happy? Yes, man may be truly happy, both in time and eternity; and the highway to happiness is by the way of duty. Duty done is happiness. Now you may seek through all the different departments of life, and you will not find happiness to be anything short of duty done; then it becomes us to do our duty to God and man, and our whole duty may be comprehended in this. "Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind, and with all thy strength," "and thy neighbor as thyself," or in other words, "Whatsoever ye would that men should do unto you, do ye even so to them." Therefore dear reader whatsoever thy hand findeth to do, do it with thy might, and happiness shall attend thee on the journey of life, in time and eternity. May the path of duty be made plain before our eyes, and our hearts be made willing to do the same.

S. H. S.

### A Husband, the Bond of the House.

The English term "husband" is derived from the Anglo-saxon words *hus* and *band*, which signify the "bond of the house," and it was anciently spelt *house-band*, and continued to be so spelt in some editions of the Bible, after the introduction of the art of printing. A husband, then, is a house-band—the bond of a house—that which engirdles the family into the union of strength and the oneness of love. Wife and children, "strangers within the gates," all their interests and all their happiness are encircled in the *house-band*'s embrace, the objects of his protection and of his special care. What a fine picture is this of a husband's duty and a family's privilege! And what a beautiful emblem is this of the guardianship, and love, and uniting kindness exercised toward believing souls, and inquiring sinners, and "the whole family in heaven and in earth," by him who says, "It shall be at that day that thou shalt call me *Isha* (that is, my husband,) for I will betroth thee unto me for ever; yea, I betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness."

### The Bible.

This Book unfolds Jehovah's mind;  
This Voice salutes in accents kind;  
This Friend will all your need supply;  
This Fountain sends forth streams of joy;  
This Mine affords us boundless wealth;  
This Good Physician gives us health;  
This Sun renews and warms the soul;  
This Sword both wounds and makes us whole;  
This Letter shows our sins forgiven;  
This Guide conducts us safe to heaven;  
This Charter has been sealed with blood;  
This Volume is the word of God.

## Herald of Truth.

ELKHART, Ind., December, 1868.

**The Passing Year, 1868.**—When I was teaching school in my younger years, and had spent a term with my pupils, it used to make me feel as though we were one family; and when the term had expired and the time came when we were to part, there always seemed to be upon our hearts, a feeling of sadness, which we could not control stealing down into the depths of the soul; and as I talked to them of the pleasant hours we had spent together, of the little trials and troubles which always fall to the lot of both teacher and children, and spake of future hopes and expectations I sometimes noticed the little tears trickling down over the rosy cheeks of the little ones; and as I stood by the door and took each little hand in mine, again for the last time, perhaps forever, and each, in soft, gentle childlike tones, sweetly said, good-bye, good-bye—dear reader, you can better imagine than I describe the sadly pleasant scene.

A feeling similar to this, comes over me as I sit down to address you, dear readers, of the *Herald of Truth*, for the last time in the year, 1868. I have been thinking, thinking over the past. Happy thoughts are mine. I rejoice because our intercourse with one another has been pleasant and encouraging; yet are they also mingled with sadness, yea, even with bitterness, when I come to think of my many faults, of my great weakness, of how little I have done during this year, of the many precious opportunities neglected, but my Savior, in whom I trust, is strong, he has promised not to leave nor forsake those who trust in him. He will be with them even unto the end. His promises will not fail in the time of need.

As already remarked, I now address you for the last time in the present year, but I hope to address you many times yet during the coming year, and in future years, but inasmuch as we know not what our future may be, or what God has in store for us, it is good and proper that we should take into consideration the past, the present and the future, and examine ourselves in regard to our present condition and our future hopes and expectations.

I am now writing for our paper the sixty first time. Sixty times in the past five years has it gone forth on its mission of love. Some of you dear readers, have been greeted by this little visitor every month since its publication and I trust you have been benefited by it. Many of those who have delighted themselves in perusing its columns, have gone to their final account, some of those also, who have been engaged in the work of publishing the paper have departed to be with Christ, and this reminds me that my own time is short, and that what I would do for myself, for Christ, for the church, for a dying, fallen, perishing race, I must do quickly. My years are passing away.

But during all this time our intercourse with the readers and patrons of the paper, has been for the most part, pleasant. Little trials and vexations will now and then come,—they are good for us and we should take them kindly; and now as I consider especially the past year, I must say it has passed pleasantly away, and as a large number of the subscriptions for the paper expire with the present month it is not more than likely that some of our patrons will not renew

their subscriptions, and of course we must part with them for the present, but we do not wish to do so. We want to keep all our old subscribers, and add many new ones to the list. We feel sorry to part with a single one. We hope all may find the paper so interesting to them that they will not feel willing to give it up yet.

We know that some may feel as though they had reason for discontinuing it, some perhaps who have written articles which were rejected, feel hurt in their feelings, but we hope they may be able to bear with us. We feel sorry whenever necessity compels us to reject an article for any reason whatever. Some may not have got their papers regularly, and so there may have been other causes of dissatisfaction. To some our doctrines may not have been palatable. We may have published articles on this or that subject which some have felt, were not in accordance with their views, and therefore they would reject the paper. But let us have a little patience one with another. Perhaps my views are not like yours, and your views are not like mine, now what must be done, you believe thus and I believe a little different and according to the light we have, we cannot at this time believe different. Now then let the Bible and the eighteen articles in our confession of faith in which we all believe be our guide and let us unite our views on these, take these for our rule, and if we can properly understand them, let minor points be laid aside. Let us bear one with another, and thus in union, love and harmony, go on doing good and labor for Christ and for God.

Now dear reader, we have been as a great family circle during the past year. The communication of our thoughts one with another has been pleasant. We have met as loving friends, so let us continue to go on in our way rejoicing, and doing good. The year will soon be past and gone forever. With it may all our sins and transgressions pass into eternal oblivion. But with the coming year let us begin life anew. Let us be more faithful, manifest greater love to both God and our fellow men, labor more earnestly in that which is good. Let us cherish peace and ensue it, pray more frequently and more earnestly, seek to do good everywhere and win souls to Christ.

**The Coming Year, 1869.**—Soon the New Year will be upon us, when again, if the Lord gives us life and health, we must commence the battle of life anew. By the help of God, our paper will be published during the coming year as in the past. We hope our friends will exert themselves in endeavoring to extend its circulation, and increase the subscription list. Then we also wish our brethren and friends would write more;—give us plenty of reading matter to fill our columns. Do not get weary. We need much. We may thus do much good, and make the paper so much more valuable to the general reader and the church.

**Do not Forget the poor.**—It is winter again. The weather is cold. The earth is covered with frost and snow. We need plenty of wood or coal, good warm clothes, bread and other food. The rich live in their abundance, the poor must always suffer from want. It is necessary that we are occasionally reminded of these things. There are poor in every neighborhood, in every Church, and still they are too frequently forgotten. And because I know this to be the case, I desire to call the attention of all our brethren and

sisters and especially the attention of all the DEACONS in the different congregations of our church to this fact. Look about you! Have you no poor neighbors? Are there no poor brethren and sisters, perhaps aged widows, who are suffering daily for the want of bread and clothing and other necessities while their rich neighbors are living about them in the greatest abundance and gratification? The Savior says, "The poor ye have always with you." For this reason also, we have deacons appointed in our churches, so that the poor may be attended to and cared for. There are however many Deacons who do not give the attention to this matter, which they ought to—they neglect their duties. There are others also who perform the duties of their office in a most praise worthy manner. I have recently received a letter from a poor man who is unable to work, who complained much that the poor in his church were left uncared for and very lightly esteemed by their affluent neighbors. Perhaps he only thought so. Perhaps too he may have had great reason to complain. But whether he was suffering for the want of life's necessities or not he knew beyond a doubt. And was it the case that he did, it was the duty of the church to help him. I have not time however to write much upon this point at the present time, though much might be said. But what I say, I desire to say to you all. *Do not forget the poor. Visit them—help them.* It will pay—it will bring large returns,—a rich reward.

If any of our subscribers are not getting their papers regularly, they will confer a favor by informing us, we will do our best to set everything in order.

Those who do not desire to take the paper any longer will please inform us of the fact by letter. It does no good to have the paper returned without a written notice from the subscriber or from the post-master, as otherwise we do not know who has returned the paper or from what post-office it was sent.

### Menno Simon's Foundation.

We are now making the necessary arrangements to revise and republish the English translation of Menno Simon's *Foundation*. The cost of the work will be \$1.25 per copy. We hope the brethren in every Church will take steps to ascertain how many books will be wanted, and write us, so that we may make some estimate as to how many it will be best to print. The work should be in possession of every Mennonite family, so that they may become acquainted with the writings of one of the brightest pillars of the Church, and one whose name our Church bears.

### The Martyr's Mirror.

The *Bloody Theater, or Martyr's Mirror*, in the German language is out of print, and as considerable demand has recently been made for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of

subscribers, to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will be \$6.00 per copy. This is as low as the work can be afforded at the present price of paper and labor.

This book will be printed and bound after the style of the last edition published by Shem Zook, Mifflin Co., Pa. 1849.

- Questions.* 1 Tim. 4: 8. Wherein does this godliness of which the apostle speaks consist?
2. What does he mean by bodily exercise?
  3. Who wrote this passage?
  4. To whom was it written?
  5. Where was the writer when he wrote them?
  6. Why was he there?
  7. Give some of the events connected with his journey thither.

### The Exhaustless Fountain.

"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness."—Zech. 13: 1.

*In that day*—The day of their repentance and humiliation. *A fountain shall be opened.* The Jews used stone pots to contain water for purification. These were filled by artificial means, and the contents employed for a nominal cleansing. The water was found in a limited quantity, was soon exhausted, and could be employed but by a few. Here we are referred not to a firkin, but to a fountain—not for washing the body but for bathing the soul—not for a ceremonial purification, but for real cleansing—not for a few but for the world. A fountain exhaustless, pure and purifying, whose efficacy has not been lessened by cleansing the stains of the first transgressor, by taking away the blood-guiltiness of him who prayed "wash me and I shall be whiter than snow"—by absolving the sins of the thief on the cross—and the unnumbered multitude of all ages and all lands, who have gone to glory through the purifying power of the same fountain. That fountain opened for the house of David, and the inhabitants of Jerusalem has taken the stains of sin out of hearts blackened by idolatry, blasphemy, perjury, impurity, profligacy, and blood, and every grade of crime; while it has tested its power to purify on subjects taken from every class in society, and from every occupation in life, and almost every tribe of the race. It takes out the last mark of pollution, and those who are bathed in this purifying fountain shall at length be presented to the company of the holy, without spot or stain or the least memorial of uncleanness. Even their robes will be washed and made white in the same fountain.—N. Y. *Chronicle*

### The Oldest City in the World.

Damascus is the oldest city in the world; Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra lies buried in the sands of the desert; Nineveh and Babylon have disappeared from the shores of the Tigris and Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel, an island of verdure in a desert, "a predestined capital," with martial and sacred associations extending beyond thirty centuries. It was near Damascus that Saul of Tarsus saw the light from heaven above the brightness of the sun; the street which is called Strait in which it is said he "prayeth," still runs through the city; the caravan comes and goes as it did one thousand years ago; there is still the sheik, the ass and the water-wheel; the merchants of the Euphrates and the Mediterranean still occupy these "with the multitude of their waiters."

## Jacob's Prophecy Concerning the Twelve Tribes.

(Gen. 49.)

When the day was almost spent,  
Sat the Patriarch in his tent,  
    Wrapped in lofty thought.  
White with frosts of years his head,  
All his youthful vigor fled,  
    Peace and rest he sought.

Dimmer grew the glazing eye—  
Loosed was every earthly tie—  
    Near, the longed-for rest.  
But his work was not yet done,  
Though so low life's setting sun  
    In the radiant west.

Brighter glowed the spirit's light,  
As earth faded from his sight;  
    Quicken'd from on high,  
He the wanderings could trace,  
Read the future of his race,  
    With prophetic eye.

"Oh, my sons," he cried, "draw near,  
To your father's words give ear,  
    Take heed to your ways;  
Gather round me, one and all,  
While I tell what shall befall  
    You in later days.

"Oh! my first born, my delight,  
On thee rests how sad a blight;  
    Thou shalt ne'er excel—  
Restless as the changing tide,  
Sorrow with thee shall abide  
    Where'er thou dwell.

"Levi, Simeon, on your head,  
Rests the guiltless blood ye shed,  
    In your cruel strife;  
Scattered shall your children be—  
And before the sword shall flee,  
    'Seeping but with life!

"Judah! wear thy princely crown!  
Praise thy portion, and renown—  
    Strength and might are thine!  
Who to rouse thy wrath shall dare  
Who thy vengeance fierce can bear  
    Prince of noble line.

"Thou the scepter long shalt wield,  
While the earth rich stores shall yield,  
    Honey, corn, and wine—  
Until Shiloh, mighty King,  
Shall the nations with him bring—  
    Rule by right divine.

"At the haven of the sea,  
Zebulon, thy home shall be,  
    There in peace shalt dwell;  
Treasure hidden in the sand,\*  
Shall with plenty fill the land—  
    All with thee is well.

Although, Issachar, thy soil  
Yields rich stores of wine and oil,  
    Thou the yoke shalt bear;  
To thy brothers tribute pay,—  
Ay the 'stuff' shalt meekly stay—  
    In no glory share!

"Fierce and subtle art thou, Dan,  
Fighting ever in the van,  
    Laying cities low;  
All the nations round thee fear,  
When they see thy glittering spear,  
    And thy conquering bow.

"All his mighty warriors slain,  
Gad shall wear the bondman's chain,  
    Drain the cup of woe;  
But at length his hand shall smite,  
And the evil shall require  
    To his haughty foe!

"Asher's hills and meadows fair  
Royal dainties, rich and rare,  
    In profusion yield.  
Naphtali fleet as the deer,  
Speaking goodly words of cheer,  
    Dwells in peace, devoid of fear,  
    In his fruitful field.

"Joseph! O, my darling son!  
Offspring of my best loved one,  
    Thou hast sorrow known;  
In the desert's mossy dell,  
In the dungeon's gloomy cell,  
    Thou didst 'bide alone.

"But thy God did safely guide,  
Turned the archer's shaft aside,  
    Watch kept night and day;  
Durst asunder all thy bands,  
And upheld thy weary hands,—  
    Led thee on thy way.

"Blessings rest upon thy head,  
Like the dew at evening shed  
    On fair Hermon's mount!  
May thy God a shield still be—  
Make thee like a fruitful tree  
    By the living fount.

"Like the wolf in search of prey,  
Thou shalt prowl by night, by day—  
    Oh my Benjamin!  
At the peaceful eventide,  
Thou the prey shalt quick divide;  
Ruin spread on every side—  
    Ruin, death, and sin!"

Quicker, shorter grew the breath,  
And the clammy dew of death  
    Gathered on his brow.  
Children" once again he cried,  
"Bury me by Leah's side;"  
Like one sleeping, calmly died—  
    Pain was over now.—*S. S. Times.*

## Test of Discipleship.

BY BURTON R. JONES.

A DISCIPLE is one who follows the instruction of another. Hence the followers of a teacher, philosopher, or the head of a sect, are often called his disciples. In this sense, it is used in the New Testament, where it occurs as the common designation of those who, by the preaching of the gospel, were converted to the Christian faith. We read of "the disciples of Moses"—John 9: 28—"the disciples of John the Baptist"—Matt 11: 2—"and the disciples of Christ."—Luke xiv. 26, 27 33. In the days of our Lord's public ministry, it is said that "great multitudes followed him;" actuated, no doubt, by various motives; but, being aware that many of them had not hitherto counted the cost, He turned and said unto them, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple; and whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke xiv. 26, 27, 33. See also Matt. vii. 21, 23.

These things sufficiently show the danger there is of our deceiving ourselves in regard to this important article; and the necessity of a thorough examination of the grounds on which we base the claim of our discipleship. The world is filled with counterfeits; but this proves that there are genuines somewhere.

1. A perfect surrender of all we have into the hands of God, is essential to the character of a real disciple of Christ. God commands an unconditional surrender. He says, "Son, daughter give me thy heart." These are words of authority, and we must obey or suffer the penalties of the law. The multitude of professors are actuated by selfishness and pride, in their various forms, simply because there is a lack of consecration. *Honor, honor, HONOR!* is the cry that ceases not. A mighty effort is put forth to establish themselves on the strength of their own good deeds. But to what does the prophet compare the righteousness of such? "All our righteousness," he says, "are as filthy rags." "Rags," which are not sufficient to cover our nakedness, yea, as "filthy rags," which only defile us. Again they are compared to those Jews, who, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is not so with the true followers of Christ. He is characterized by principles of justice and holiness. Whereas, he once yielded his members "as instruments of righteousness unto sin," he now yields himself unto God. The fishermen left all and followed Christ. Let us imitate their example.

2. A steady, consistent, and uniform perseverance in the ways of Christ, is another characteristic of discipleship. It is a great thing to become a disciple of Christ, but it is infinitely greater to follow him daily. How many commit a fatal error by supposing that when they are converted and joined to the church, that is the end of it! In consequence of this idea, the land is filled with backsliders. How little does the conversion of a man bespeak for the glory of God, compared to a "well ordered life!" It is a lamentable fact, but nevertheless true, that out of the vast multitude of professed Christians, but comparatively few "walk with God." They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus i. 16. Frequent our cities and towns, and there behold the pompous displays in the church; and if you have any relish for Bible truth, you will be constrained to cry out, "Where, O God, are thy real worshippers?"

If there ever was a time when Christians ought to set forth untiring efforts, it is now. May God breathe on us and say, "Receive ye the Holy Ghost!"

3. A true disciple of Christ is characterized by a godly and upright conversation. To speak uprightly, is to speak with honesty and integrity; not speaking one thing, while thinking something entirely different. A Christian should consider his word as sacred as his oath. "As he which has called you is holy, so be ye holy in all manner of conversation." How strongly does this enforce upon us the necessity of "ordering our conversation aright!" Too much

care cannot be taken at this point. Truly, the tongue is a little member, but a mighty instrument of much good, or great harm. The necessity of keeping it bridled is evident from the fact, that people, as a whole can speak more expertly of the bad than of the good qualities of their neighbors. Such a principle is not begotten of God, but is "earthly, sensual, devilish." "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." O, for wisdom to enable us to speak the "truth from the heart!" Let it come good God—stay not! let it come!

4. The true follower of our Lord Jesus Christ "despise the gain of oppressions." Covetousness springs from the father of that principle—the devil. And he that is actuated thereby, seeks gratification even if it results in the downfall of his fellow-man. He beareth heavily upon the poor, and regardeth not his infirmities. It is not so with the Christian. He is influenced by better and nobler principles. He despises the idea of enriching himself by oppressing his neighbor. He even "sweareth to his own hurt, putteth not his money to usury, nor taketh reward against the innocent." And the promise is, He that doeth these things shall never be moved." Alas! how few are the unmovable ones!

5. That we should have no fellowship with unrighteousness is essential to the character of a real disciple of Jesus Christ. The apostle asks the question, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—How can good and evil associate together, being principles directly opposed to each other? In the controversy between them, one or the other must have the preference. God calls for a decision. "How long halt ye between two opinions?" Be no longer balanced between interests of such a vast magnitude.—Take a decided stand for the right.—How God-dishonoring is our worldly conformity! We have vowed and re-vowed—consecrated and re-consecrated; but where are we to-day?—*Earnest Christian.*

## How to Act.

Without seeing the Saviour, act as you would if you did see him before you; attend to his written words just as you would if you heard him speak them. "Blessed are they who have not seen and yet believe." Without seeing the white throne before which you must certainly stand in judgment, act as you will wish you had when you do see it. Without seeing the bright glory of the peaceful abode, and the joyous features of the white-robed society, act as vigorously as the worth of such a residence should prompt. Without looking down into the red atmosphere, where are thrown together "the fearful, and unbelieving, and abominable, and the murderers, and dogs and soficers, and whore-mongers, and all liars," act so as to avoid their company, and their eternity.

FEET-WASHING AMONG THE COLORED PEOPLE.—A correspondent of the *National Baptist* gives the following description of the rite of feet washing, as practiced by the colored people in South-eastern Virginia:

The ceremony began on the midnight preceding Christmas, by the leader reading from John's Gospel the account of our Lord washing his disciples' feet, from which he argued that the rite was obligatory upon all Christians. A procession of men and white turbaned women marched up the aisles, carrying bowls of water and towels, the men going on their side of the house, and the women to theirs. A man then girded himself with a towel, and pulling off the boot and stocking of a brother, placed the bowl of water under the naked foot, washed and wiped it "with the towel wherewith he was girded." Then replacing the stocking and boot, he took the seat of him whose foot he had washed, and had his own foot washed by that brother. The women washed the feet of their own sex, and the men of theirs.



### Winning Sinners to Christ.

Many Christians live and die without any consciousness of personal usefulness. They have no knowledge of a single sinner converted by their influence. The chief reason in their case is, they do not live to do good; for when one, like Harlan Page, makes that the definite object of life, and aims at it continually, he can not fail to attain it. Dr. Walker, author of the Philosophy of the Plan of Salvation, gives the following fact as coming within his own personal knowledge: An old man who had been an atheist was converted, and with sincere repentance for his past life of sin, determined to do what he could to show his love for Christ, and to bring sinners to love him.

"Since his conversion he has not ceased to do good as he had opportunity. Several individuals have been led to repent and believe in Christ through his instrumentality. Some of these were individuals whose former habits rendered a change of character very improbable. He has been known to go to several families on the same day, pray with them, and invite them to attend religious worship on the Sabbath. And when some difficulty was stated as a hindrance to their attendance, he has assisted them to buy shoes, and granted other little aids of the kind, in order that they might be induced to attend divine service."

In a later edition, Dr. Walker adds the following:

"A most remarkable fact has recently come to my knowledge concerning this old man. When converted, one of his first acts, although he had heard nothing of such act in others, was to make out a list of all his old associates then living within reach of his influence. For the conversion of these he determined to labor as he had opportunity, and pray daily. On this list were one hundred and sixteen names, among whom were skeptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion. We can hardly suppose that the old man was instrumental in the conversion of all these persons; yet the fact is one of the most remarkable that has been developed in the progress of Christianity."

### Treatment of the Aged.

A little thoughtful attention, how happy it makes the old! They have out-lived most of the friends of their early youth. How lonely their hours! Often their partners in life have long filled their silent graves; often their children they have followed to the tomb. They stand solitary, bending on the staff, waiting till the same call shall reach them. How often they must think of absent, lamented faces; of the love which cherished them, and the tears of sympathy that fell with theirs, now all gone! Why should not the young cling around and comfort them, cheering their gloom with songs and happy smiles?

### Guard Your Words.

Years ago, a group of young men were gathered together, telling, as young men tell, and delight to tell, stories. There was one young man in the group who was the favorite-story teller. He thought of a story he would like to tell, but his conscience smote him a little, and he said, "Perhaps not." It was a witty story, it was a mirthful story, but it was not altogether a good story. Another story was told, and then another. At last, the inspiration, good or bad, came upon him, and he said, "I must tell my story." And so he told the story, as only he in that little circle could tell a story. He was rewarded; they laughed, they cheered, they were satisfied with his story. The circle was broken up, and its members were widely scattered. One of these young men went South, another went West; two crossed the Atlantic ocean; and years afterwards, that young man happened to hear

his own story repeated to him, from an entirely unexpected quarter. Appalled, his conscience smote him, his heart sank within him, and he said within himself, "Oh what would I give if I could recall that story!" That story was a story to arouse human passion; that story was a story to weaken virtue. It was not written upon the crown of the Lord Jesus, to give him victory; but it was written upon his cross to give him defeat. It was not a story to fling open the door of the human heart and let in the Holy Spirit, but to bolt and bar the door against it, and let in only the unholy and adverse spirit. It was not a story which the Father would smile upon, because his children were blessed, but a story which angels might weep over because man was cursed. But it was too late; what was written was written, and he could say as, Pilate said, all the angels from heaven, and all the mortals of earth could not erase that story. "I have written; and what I have written I have written."

### Hold on and Climb High.

"Courage, my friend, and we shall soon be at the top."

The man who spoke had on the dress of a peasant, and carried a pole in one hand with which to try the dangerous holes in the path, and with the other was helping a traveller up the mountain side. The traveller was getting weary, and would almost have turned back, but for his guide's cheerful way of saying, "Courage and we shall soon be at the top."

It was hard work to scramble up that steep, rocky path. It seemed to mount into the clouds. But the traveller was glad he had not turned back, for he and his guide came at last to a top, where they looked over many miles of mountain and valley. It was a glorious sight and quite repaid the traveller for his trouble.

The guide had been for many years a Christian, and, as his eye rested on the narrow path by which they had climbed up, it reminded him of something he was trying to do every day of his life.

"Sir," said he, "when I see this beautiful landscape, and feel raised almost to the clouds, I think of the city of God, the new Jerusalem, and that the little path yonder is like the road by which we must, by God's help, climb up to it. It is very steep, and we have to take heed to our steps lest we fall; but through Divine grace, if we only hold on and climb high, we shall get to heaven at last."

The guide was a happy man to have chosen the narrow way that leadeth unto life. Let those who begin the Christian race resolve, whatever they do, to hold on and climb high. Above us is the city of God: who would loiter on the way or linger behind?

### The Divine Model.

A cogent argument not to be weary in well doing is, that Christ was not weary. What if he had been weary? What if in his rugged, thorny path, and, bearing the ponderous load of a world's atonement, he had omitted even one duty, or shrunk from even one trial? Heaven, earth and hell would have been convulsed, and our hopes buried beyond resurrection. But no! he endured to the end, and finished the work which was given him to do; and while thereby he made possible our salvation, "he left us an example that we should follow his steps."

### Missionary Ship.

The Moravian missionary ship, which conveys supplies and missionaries to the missions in Greenland and Labrador, has made her annual voyage without fail for ninety-five successive years. The vessel now in use is the ninth that has been employed for this purpose. During the entire period no serious accident has befallen the ship, nor has there been a loss of life among the crew or passengers.

### Fashionable Religion.

No Christ in it; no cross, no power, no salvation, no crown.

"Take up thy cross, the Savior said,  
If thou wouldest my disciple be,  
Deny thyself, the world forsake,  
And humbly follow after me."

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24. The Christianity of the present day is a fashionable religion, walking in silver slippers. "To belong to some party," says one in the Church, and show a zeal for its interests, to talk about the leading controversies of the day, to buy popular religious books as fast as they come out, and lay them on your table, to attend meetings, subscribe to societies, and discuss the merits of preachers—all these are now comparatively easy and common attainments. They no longer make a person singular. They require little or no sacrifice. They entail no cross. But to walk closely with God, to be really spiritually minded, to behave like strangers and pilgrims, to be distinct from the world in employment of time, in conversation, in amusement, in dress, to be as a faithful witness for Christ in all places, to have a savor of our Maker in every society, to be prayerful, humble, unselfish, meek, to be jealously afraid of sin, and tremblingly alive to our dangers from the world—these, are still rare things. They are not common among those who are called true Christians, and worst of all, the absence of them is not felt and bewailed as it should be.

Reader, what is your religion? Fashionable, or the religion of the cross? A religion without the cross is not the religion of the Bible. "Whosoever doth not bear his cross and come after me," says Christ, "cannot be my disciple." Here lies the test. Beware of a religion without the cross. We may have fine houses of worship, costly, splendid, ornamented steeples pointing to heaven, loud-sounding organs, fashionable choirs, damasked seats, velvet pulpits, a talented minister—highly educated, fluent, eloquent, a rich parsonage, all outward adornments, and what avail without the cross, the spirit of Jesus, the holy unction, the fire pentecostal. "There are hundreds of places of worship in this day in which there is everything except the cross. There is carved oak and sculptured stone; there is stained glass and brilliant paintings; there are solemn services and a constant round of ordinances. But the real cross of Christ is not there. Jesus crucified is not proclaimed in the pulpit. The Lamb of God is not lifted up, and salvation in him is not freely proclaimed. And hence all is wrong. Reader, beware of such places of worship. They are not apostolical. They would not have satisfied Paul, neither should they satisfy us."

"Jesus, I my cross have taken,  
All to leave and follow thee."

Paul says, "I am crucified with Christ."

"Take up thy cross and follow me,  
Nor think till death to lay it down;  
For only he who bears the cross  
May hope to wear the glorious crown."

AUTHOR "HOME THRUSTS."

### The Cross of Christ.

"Here hangs all human hope; this nail supports the falling universe; this gone, we drop; Horror unnerves us, and the dismal wish Creation had been smothered in her birth, That eternal darkness had been its shroud, And chaos its burial undisturbed—chaos Less dark, less disordered, and less confused In her primeval state, than Earth disrobed Of Calvary's light."

### I Would be Thine.

"My soul followeth hard after thee." Ps. 63: 8.

I would be thine;  
Saviour, I would thy pardoning mercy seek,  
But ah! my best desires are faint and weak,  
Now to my trembling soul sweet comfort speak,  
Say "Thou art mine."

I would be thine;  
In hours of joy when all around is bright,  
Oh! let me find in thee my chief delight;  
And in thy presence in affliction's night,  
I'll not repine.

I would be thine;  
When tossed in this dark vale of tears,  
When not a ray of earthly hope appears,  
Then let thy love dispel my rising fears,  
And o'er me shine.

I would be thine;  
No lasting peace my weary soul can know,  
No satisfaction find in streams below;  
From thee alone the living waters flow,  
For which I pine.

I would be thine;  
Earth's joys no longer have a charm for me,  
From all its vain pursuits I fain would flee,  
And with an undivided heart to thee,  
My all resign.

I would be thine;  
Drawn by the cords of love to seek thy face,  
Help me thy precious offers to embrace,  
And let me feel the inward, quickening grace,  
Thy Spirit's sign.

I would be thine;  
Saviour, thou hast implanted the desire,  
Oh! let me ever after thee aspire,  
Until, at length, I join thy blood-washed choir,  
In praise divine! S. S. Times

For the Herald of Truth.

### The Temporal things of this World.

We should at all times remember that every good gift cometh from above, from an all-wise Providence who created heaven and all things that are therein. We therefore are nothing but agents, and not the real owners of anything upon earth; and if we even were, it would only be of things temporal, which will pass away, and in the end be of no value. But nevertheless we should live righteously, deal honorably with all men, be industrious, use economy, and not wilfully waste anything; but as a duty take care of all such worldly possessions which may be given into our charge, let it be much or little. In no wise should we be proud; the more that is added to our worldly store, the more we should humble ourselves.

It is a kind Providence who so amply provideth, daily, for all the necessities which man enjoys here upon earth, and gives him knowledge, and wisdom, and his own word, wherein we can learn the true way to inherit everlasting life. Before such a merciful Father we stand to day. What great reason we have to love him, and serve him, all the days of our lives. The debt appears great, yet all that he requires of us, is to remember him in his goodness, and return thanks with a true, and sincere heart, and serve him faithfully in his appointed ways and all will be well.

Cumberland Co., Pa.

S. E.

### Secret Service for God.

All service is not work; at least, not outward work. Perhaps we do not think enough what an effective service *prayer* is, especially intercessory prayer, direct application by name for others, laying their needs and cares, all they would or might request for themselves, before God. We do not believe, as we should, how it might help those who so fain would serve, by penetrating the hearts we cannot open, shielding those we cannot guard, teaching where we cannot speak, comforting where our words have no power to soothe, following the steps of our beloved through the toils and perplexities of the day, lifting off their burdens with an unseen hand at night. No ministry is so like that of angels as this; silent, invisible, known but to God. Through us descends the blessing, and to him alone ascends the thanksgiving.

### Sayings.

That which is a tempest to some, is to others a pleasant and prosperous gale.

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

No man can ever become eminent in anything, unless he work at it with an earnestness bordering on *enthusiasm*. ROBERT HALL.

We must all experience two births, or we shall die two deaths.

He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life. LAVATER.

Christ is never more wounded in the house of his friends than when they murmur; nothing seemed so much to overcome his forbearance with the Israelites. LADY POWERSCOURT.

By how much lower the Savior was made for me, by so much the dearer may he be to me. BENARD.

It is remarkable that the words in all European languages which express forgiveness or pardon, all imply *free gift*. ARCHBISHOP WHATELY.

If parents were really faithful to their children, there would be fewer unconverted adults. BAXTER.

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing. MASON.

I never knew how it was, but I always seemed to have the most come in when I gave the most away. BAXTER.

—American messenger.

### The Pure in Heart.

That we may enjoy the highest pleasure from intercourse with others, there must be similarity of thought, of taste and of feeling—heart must beat in unison with heart. When God made man, he made him like himself—his soul was unstained by sin. Then the relation was most intimate and endearing between the most holy Creator and man, vying with the angels in purity, man bearing the image of God. But a sad and melancholy change has taken place. Man has lost his purity; has lost his fitness for fellowship with God. He has forsaken the fountain of living waters, and betaken himself to stagnant earthly pools. But a way of return has been provided, through the mediation of Christ. If he will submit to the washing of regeneration, and the renewing of the Holy Ghost, man may know the blessedness of the pure in heart. This blessedness consists in part in deliverance from the thralldom and indwelling of sinful desires and affections. In deliverance from slavish fear, which hath torment. It arises from the conscious favor of God. He comforts me. How few learn that true happiness arises from the moral state of the heart, and not from outward circumstances. It consists in the pleasing discoveries that God makes of himself to those whom he accepts, and who accept Him. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will manifest myself to him." His

character and relations are viewed with new and wondering eyes. His works, providence and grace, exhibit His wisdom and power and grace. He is my Father. How vast the difference between contemplating an estate owned and adorned by a stranger, and being able to say, all this belongs to my father. There may be lawns, and groves, and beautiful fountains, and flowers of every hue, and delicious fruit, but if they belong to a stranger, it detracts from their relative value. The pure in heart when viewing the wonders of nature can say, "My Father made them all;" of providence, God reigns: of grace, Herein is love. But the pure in heart look beyond this world, where they shall behold the King in his beauty, and be like him. In His memorable prayer the Saviour says, "Father I will that those whom thou hast given me be with me where I am, that they may behold my glory." They then hope to see His glory, as he reveals it to the pure that dwell with him. Then disrobed of mortality, they will see Him as he is, in unclouded glory, see Him as he appears to immortal eyes, as the centre of light and of bliss. This has ever been the crowning hope of good men. O, Lord I beseech thee, show us thy glory. Exchange.

### Hope.

Perhaps few things exert a more powerful influence upon the mind and conduct of man than hope. Whatever good he may possess, however favorable may be his circumstances, he is still striving for something better—he is looking forward to something more satisfying. How truthfully the poet says,

"Man's heart the Almighty to the future sets  
By secret and inviolable springs,  
And makes his hope his sublimity bliss."

Take the confirmed inebriate, the proficient in sinful practices, and let him attempt to reform, he finds the task a difficult one to perform, but he is encouraged to make the effort by the hope of success. He remembers his former position in society. His former associations and the peace of mind he once enjoyed, and the hope of regaining these, and being a man again, prompts him to persevere in his efforts to reform.

The Christian just entering upon his journey to the heavenly city finds it beset with many difficulties; he meets with many obstacles which he must surmount; many temptations which he must resist; many enemies which he must combat; many crosses which he must bear, and many duties which he must perform, but the hope of future glory enables him firmly to withstand, and constantly to persevere in the Christian course. He hopes for relief, for victory and reward. While dissatisfied with almost every thing that surrounds him, he looks forward, he looks above, he contemplates the promises of God, and in anticipation of their fulfilment in reference to himself, he exclaims in the language of the Psalmist, "Then shall I be satisfied when I awake in thy likeness." Exch.

### Died.

On the 5th of September, in Markham, York Co., Ont., after a brief illness, LEWIS son of John SULLIVAN, aged 13 years, 5 months and 5 days. Funeral sermons were preached by Jacob Weidman and J. Steekly from Rev. 14: 13.

On the 19th of September, in Page County, Iowa, of serofulous consumption, DAVID GOOP, aged 59 years, 4 months and 14 days. A funeral sermon was delivered by William Konkle, from Phil. 1: 21. The deceased had selected the text before his death. He was a faithful member of the Mennonite church for many years. He bore his sickness with christian fortitude and expressed his willingness and a desire to leave this vale of sorrow. Upon being asked, by the writer a few hours before his death, whether he was willing to die, he replied that all was well, and grasping his hand he exclaimed,

"Oh! how sweet I feel, how good I feel." He then repeated the words of the apostle, "Having a desire to depart and be with Christ which is far better." In a few hours, he calmly fell asleep.

On the 2<sup>th</sup> of Sept., in Branch Co., Mich. of cholera infantum, SARAH ANN, daughter of Daniel and Rebecca BERRY, aged 10 mo., and 14 days. Funeral discourses were delivered by Peter Long, from Matt. 18; 2, 3, and D. C. Beery from 1st Pet. 1:24

On the 22<sup>nd</sup> of Oct., in Canal Winchester, Franklin Co., Ohio, ABRAHAM LEHMAN, aged 68 years, 7 months and 22 days. He was a member of the Mennonite church. He was formerly of Franklin County, Pa. Funeral sermon was preached by Pre. Hedy, from 1st Peter 1:3. He died very suddenly. His last words were "I am getting very sick," and in a few minutes he was dead. He died sitting in his chair. Let us so number our days that we may apply our hearts to wisdom, for in such an hour as ye think not the Son of man cometh.

On the 24<sup>th</sup> of October, in Lancaster Township, Lancaster County, Pa., of rheumatism, BARBARA HOOVER, aged 70 years, 11 months and 24 days. Funeral sermons were preached by Christian and Amos Herr. She was a sister in the Faith.

On the 27<sup>th</sup> of Oct. in St. Joseph Co., Indiana, FANNY wife John BRENNEMAN, aged 36 years, 5 months and 20 days. She was buried at Shaums Meeting-house. Funeral discourses were delivered by the brethren D. Brundage and J. Weaver.

On the 27<sup>th</sup> of October, in Markham, York County, Ont., after a sickness lasting nine days, Deacon DANIEL HUBER, aged 72 years, 9 months and 15 days. Funeral Sermons were preached by Christian Risser and Jacob Weidman. He was a faithful member of the Mennonite Church, and always sought to perform the duties of his office in a faithful manner. He was always on his guard, when the enemy approached to sow the seeds of discord and contention, in order that he might prevent it if possible. He was ordained to the office of Deacon by Bishop Benjamin Eby in 1836. He bore his affliction, though severe, with christian fortitude. To the comfort of those left behind, he committed himself entirely to his heavenly Father's will. He was born in Daubin Co., Pa., from which place he removed with his parents, in 1812, to York Co., Ont., where he resided till his death.

On the 3<sup>rd</sup> of Nov. in Clarence township, Erie county, N. Y. MARY wife of Abraham MARTIN, and daughter of David and Anna Horst, aged 75 years, 1 month and 1 day. She suffered about two years the latter half of which time she sat in her chair. She bore her sickness with patience. Her daily desire was that she might go and be with Jesus. Funeral sermons were preached by John Lapp from 1st Pet. 1: 22-25 and by—Homes, from 2nd Cor. 5: 1. She was a member of the Mennonite church fifty two years.

On the 9<sup>th</sup> of November, in Lancaster County, Pa., of typhoid fever, REBECCA, daughter of Jacob ZIMMERMAN, aged 14 years, 8 months and 20 days. She was buried on the 12<sup>th</sup> at the Reading Road burying-ground, by the side of her brother who died a few weeks previously. This is indeed a severe affliction, thus to give up two in so short a time, but an all-wise Providence doeth all things well, and his purposes are good. Funeral sermons were delivered by David Witmer, John Landis and Charles Hostettler.

On the 9<sup>th</sup> of Nov. in Haw Patch, Noble county, Ind. JOHN NIMMON GARD, aged 16 years, 1 month and 13 days. He died very unexpectedly. On Saturday previous he had a slight chill. On Sunday he appeared nearly well again; in the evening he went to bed nearly as usual. When breakfast was nearly ready one of the family went to call him, but receiving no answer, approached the bed and found him dead. He was buried on the 10<sup>th</sup>. Funeral sermon was preached by Daniel Brenneman from Lu. 12: 39-40.

On the 9<sup>th</sup> of Nov in Lancaster county Pa. of cancer, STEPHEN MAST, aged 68 years 2 months and 1 day. He was a faithful member of the Omish Mennonite church. Funeral sermons were preached by Christian Ummel and Moses Herz, from Rev. 14: 22-13. He leaves a large number of children, grand-children, friends and relatives. He suffered great pain. About 48 hours before his death,

the pain ceased and then, when a hymn had been read to him, he began to sing, and sang almost without intermission until a few hours before his death. He manifested wisdom and economy, both in his secular and christian duties.

On the 14<sup>th</sup> of Nov., in Lancaster Co., Pa., of fever, SUSANNA, only daughter of Samuel KUBY, aged 21 years, 2 months and 14 days. Funeral sermons were preached by John Landis and Benjamin Herr, from Ju. 3: 16-17.

On the 17<sup>th</sup> of Nov., in Lancaster Co., Pa., SAMUEL WITMER, aged 59 years, 2 months and 20 days. He was buried on the 15<sup>th</sup>, followed by a large concourse of friends and relatives to his last resting place. He was a member of the Mennonite Church over 30 years. He was sickly many years. His last sickness was caused by paralysis, with which he was afflicted about three weeks. He anxiously desired to depart and be with Christ. His hope in having obtained peace with God was firm. Funeral sermons were delivered by Tobias Waumer and Peter Moser.

On the 3<sup>d</sup> of Dec., in Elkhart County, Ind., Pre. JACOB CHRISTOPHEL, aged 85 years, 11 months, and 3 days. He was buried on the 5<sup>th</sup> at Yellow Creek burying-ground, followed by a goodly number of relatives and friends to his last resting place. Funeral discourses were delivered by the brethren J. Weaver and J. M. Brenneman, from Luke 2: 29, 30. He suffered from palsy and had been almost helpless for about three years, being unable to walk. He retained the use of his mental faculties to the last. About twenty four hours before his death he was attacked with severe pain of the bowels. He died calmly as one lying down to pleasant sleep, and was gathered to his fathers, where it had long been his desire to be.

He was born in Rodenbach, in the Palatinate, on the Rhine, in Germany, came to America in 1818, and settled in Alleghany County, Pa., where he was ordained to the ministry of the Gospel in the Mennonite Church. From there he moved to Columbiana County, Ohio. From there he came to Elkhart Co., Ind. about twenty years ago. He was chosen to the ministry about forty years ago and served faithfully in that capacity as long as bodily health permitted. He has gone to his reward. Soon we too must follow—God grant that we may be also ready.

On the 7<sup>th</sup> of Dec., in Elkhart County, Ind., of typhoid fever, BENUEL B. GOOD, aged 56 years, 4 months and 11 days. He was buried on the 9<sup>th</sup> at Yellow Creek burying-ground. Funeral discourses were delivered by C. Baer, J. F. Funk and J. Snyder. Text from Ju. 11: 25. He was a member of the Mennonite church, and entirely resigned to his heavenly Father's will, and though the bereavement falls heavily upon the family, yet they need not mourn as those who have no hope. He is only gone before.

## Letters Received.

Ruth Ann Dehaven; Zimmerman Weaver; Samuel Kindig; M A Eshleman; U Welty; F A Rose; Levi J Miller; J K Hertler.

### MONEY LETTERS.

A.—John Albrecht \$3 85;  
B.—Catharine Brubaker \$1 00; Jacob Buchwalter and others 6 00; Peter Brubaker \$1 50; John Birky \$2 00; Jacob Byler; \$1 65.  
E.—John Eshleman \$1 00.  
F.—A K Fick \$6 00; Thank you for your kind efforts.  
H.—Samuel Headings \$2 00; John H Hees \$2 00; Christian R Hagy \$1 00; Henry Hartman \$1 50; Ulrich Hertler 3 75; John B Hunsberry \$2 00; Henry Hildebrand \$1 00.  
J.—Mary Johns 10 cts.  
K.—D J Kaufman \$1 50; John Ketchner \$ 00; Christian I Kennel \$2 75; John Kreider \$1 50; Kind words can never die. Nancy Keener \$1 00; C L Kaufman \$1 50; Michael S Kaufman \$1 50; Joseph Kulp 10 cts.  
L.—Moses Livingston 7 cts.  
M.—J Musser \$1 00; Levi Musselman \$ 1 00; Catharine E Morrell \$1, 60; Martha Long \$3 00; Amos Mast \$1 50; Abraham Martin \$1 00; John N Moyer 75 cts; Barbara Medlam \$1 10; John Miller \$1 70.  
N.—J K Nissley \$1 50.  
O.—John Oberholzer \$1 00.



